

THE  
UTAH GENEALOGICAL  
AND HISTORICAL  
MAGAZINE  

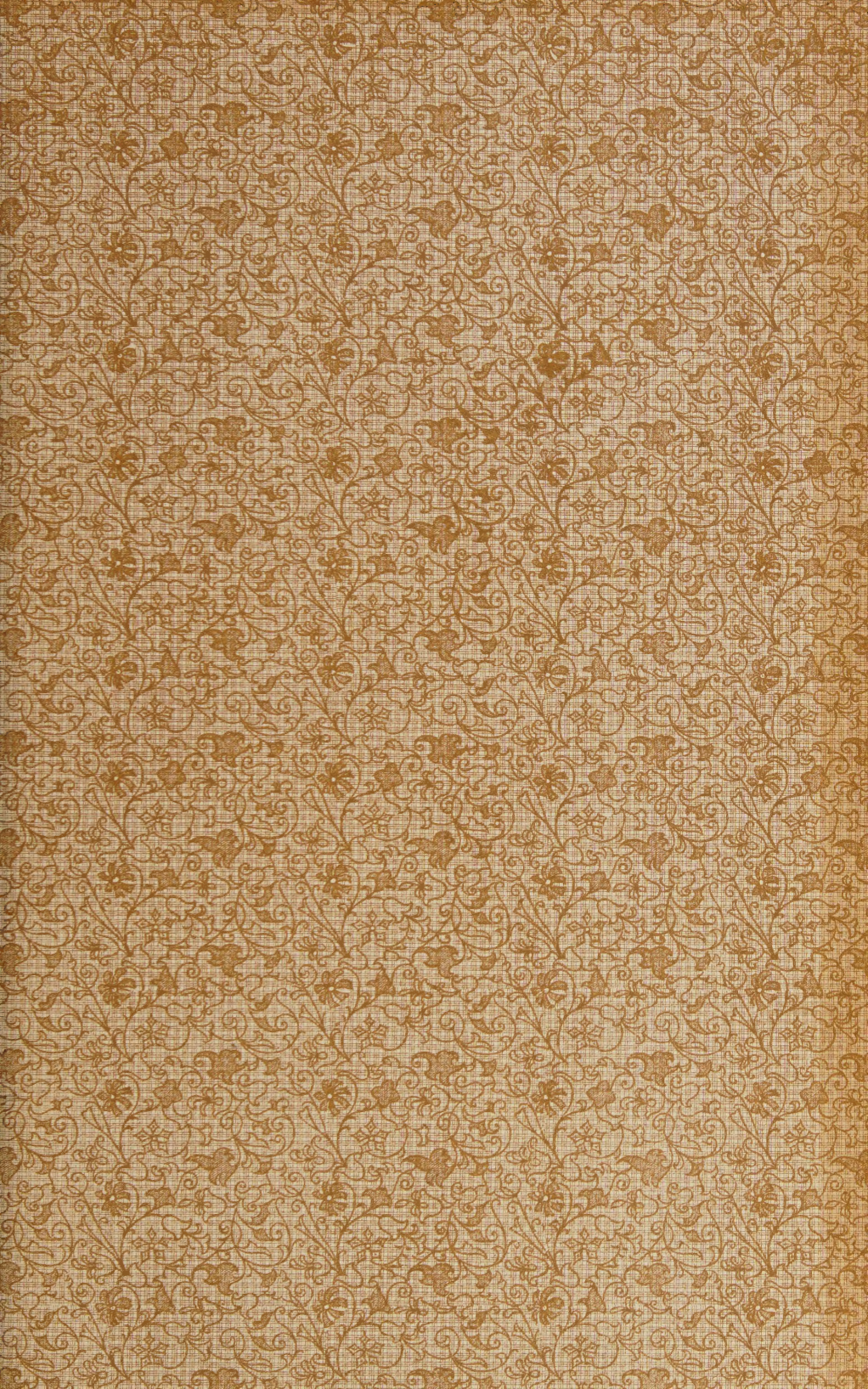
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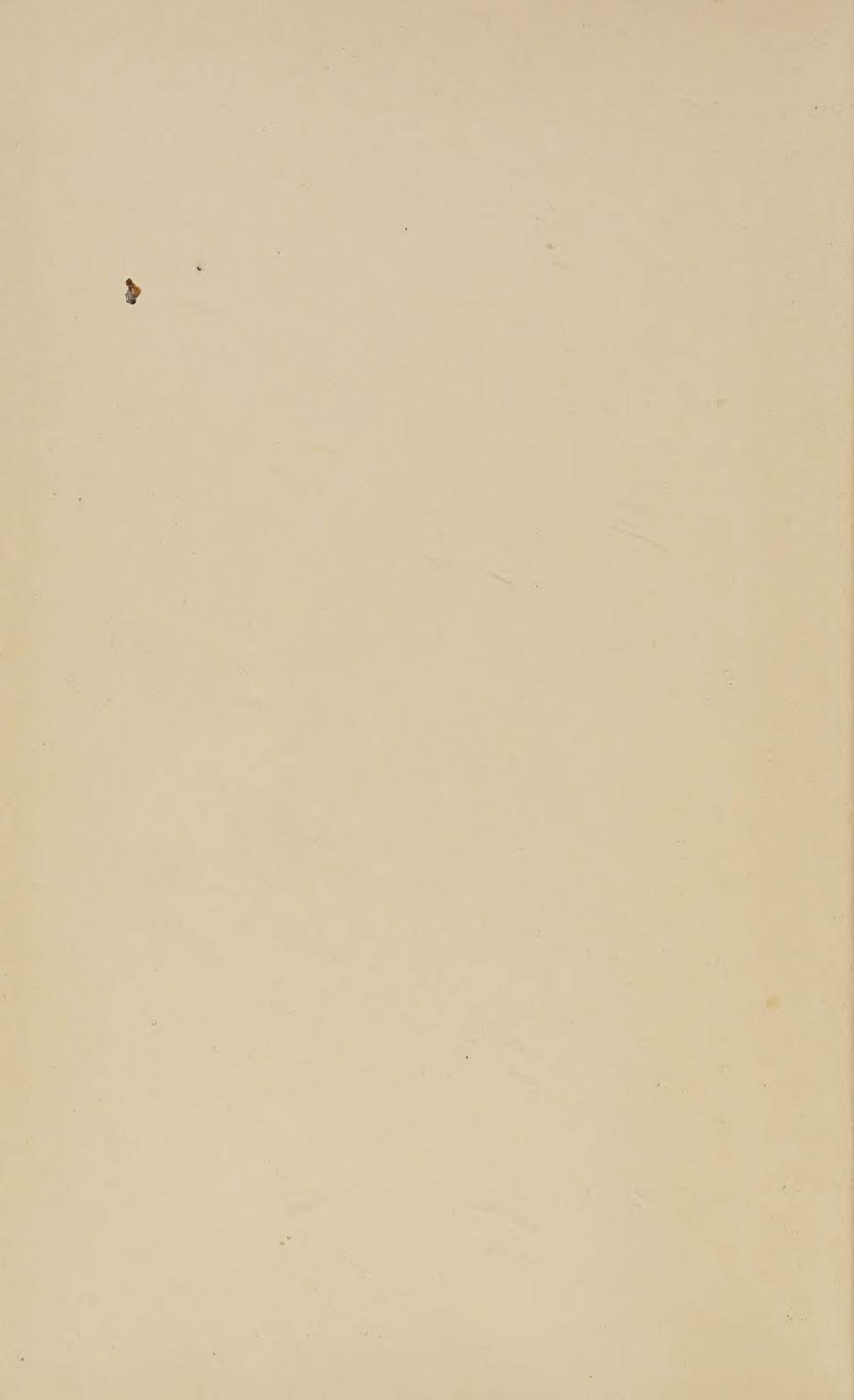












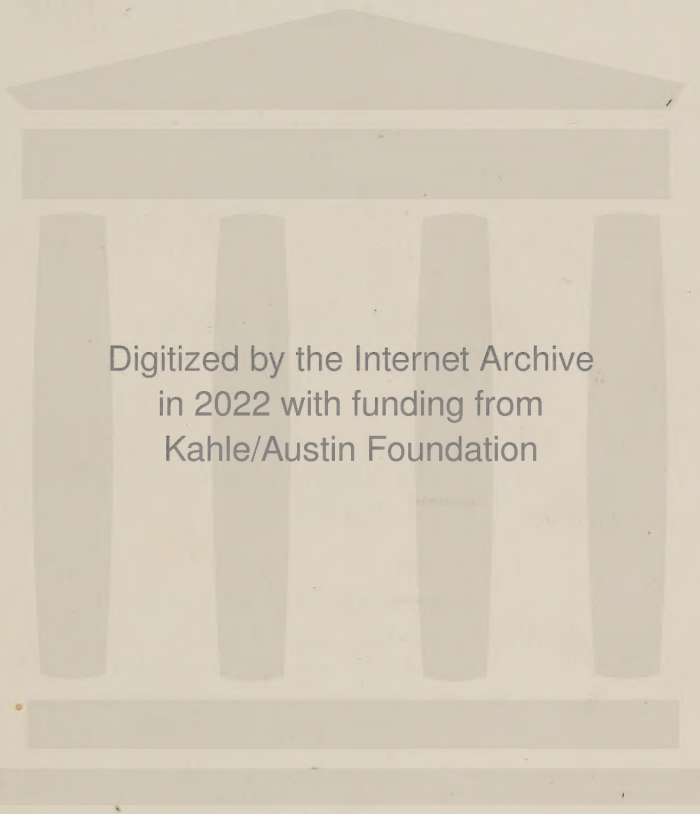












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# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE

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ANTHON H. LUND

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*"The hearts of the children  
shall turn to their fathers."*

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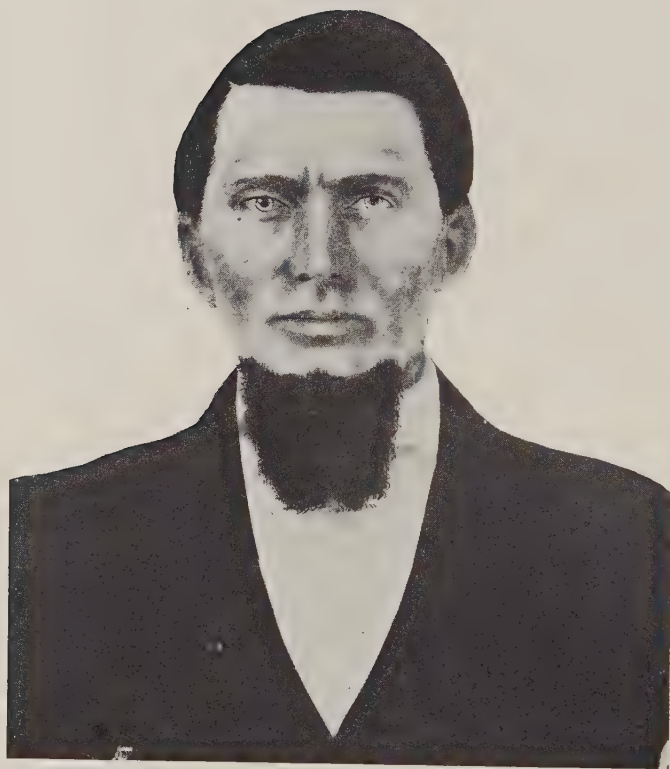
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FRANCIS MARTIN POMEROY

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# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

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JANUARY, 1913.

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## SALVATION FOR THE DEAD.

An Address Delivered at the Salt Lake Tabernacle, "Genealogical Sunday,"  
September 22, 1912.

By PRESIDENT CHARLES W. PENROSE, VICE PRESIDENT OF THE GENEALOGICAL  
SOCIETY OF UTAH.

This day has been set apart in the congregations of the Latter-day Saints, particularly in Zion, to draw the attention of the people to the organization known as the Genealogical Society of Utah; and this calls up a variety of subjects which would be profitable for any people to hear, whether they be called Latter-day Saints or otherwise. I trust that I may, this afternoon, have the inspiration of the Holy Spirit to rest upon me, to enlighten my mind, and to give me something for the consideration of the congregation which will prove beneficial. I have no desire at any time to appear before the public for any other purpose than to convey light and truth, as I may be led by the power of the Holy Spirit. Not that I expect to be able to say anything new to this congregation, composed chiefly of Latter-day Saints, who are familiar with the main doctrines and principles and ordinances of the Church, but it is good sometimes to have our minds stirred up by way of remembrance, so that things that we have learned in the past may be more fully impressed upon our minds, and that the duties and obligations which grow out of an understanding of these things shall be made clear to us, and that we may be induced to perform our duties and to be faithful to our covenants and obligations, so that we may more fully serve the Lord and have greater and greater joy in the things of the kingdom; for our religion is a progressive faith. We hear that term used a good deal nowadays, and it does not, in many instances, convey the proper impression. Progressiveness does not imply throwing away anything that we have learned that is true, but it means

getting further light and information on those things that we have learned, and an advancement into other truths, which, of course, will be in harmony with that which we have received; because truth is always in harmony with itself.

The minds of the Latter-day Saints have been turned in recent years to the necessity of learning something about their ancestry, not as a matter of pride but that they might be able to understand their relationship to their forefathers, that they may be able to do something in their behalf in the way that the Lord has revealed in this dispensation, which is "the dispensation of the fullness of times," in the which the Lord said he would gather together in one all things that are in him. We understand that this work, commonly called "Mormonism," is really and truly the ushering in and establishment of that new dispensation, in which will be taught the truths that were known of old, many of which have been lost from among the children of men, and truths not generally known in the world, and some things not made manifest before will be brought forth for the enlightenment, and comfort, and growth of the Latter-day Saints, and for their preparation for the great work that lies before them in the salvation of mankind. For, in this great and last dispensation the work of the Lord extends not only to the living but to those who have departed, that those who have gone before, those who lived in past ages when the gospel was not being preached in its fullness, and those who were members of nations where the gospel was not carried, might have an opportunity of learning the mind and will of God and that they might have the privilege of being associated with the Saints who are in the flesh; for those who have passed away are living—not unto men, perhaps, but they are living unto God. He is "not the God of the dead, but the God of the living, for all are alive unto him," whether they exist in the body or out of the body; and in this latter-day dispensation our Heavenly Father has been pleased to reveal many things concerning our ancestors, also some things that we can do in their behalf, so that we may be the means of their being blest and, eventually, saved in His kingdom.

Those of you who are familiar with the writings of the New Testament, and who have read the Epistle to the Hebrews, have read, in the eleventh chapter of that epistle, of the great faith that was had by ancient worthies about whom we read in the Old Testament. The works of many of them are there recapitulated—the great faith that was had by them and how they prevailed in consequence of their faith. But the writer of that epistle sums up, at the end of the chapter, what is needed to be done in their behalf, showing that they were not made perfect. Perhaps I had better read the verses that I refer to. You will find them in the eleventh chapter of the Epistle to the Hebrews. The whole chapter is worth reading and reflecting upon, so that those who read may be induced to pattern after the great faith that was exercised

by the worthies whose deeds are recorded in the Old Testament, and be stirred up to diligence and faith like they had, so that they may be able to emulate them in their good works. I am not going to read the chapter now, but recommend you to read it when you have leisure time. After telling of the great works that were wrought by the power of faith by those ancient worthies, the writer says:

"And these all, having obtained a good report through faith, received not the promise:

"God having provided some better thing for us, that they without us should not be made perfect."

So that notwithstanding the great deeds which they wrought, and the communing which they held with the Almighty, in the day and age in which they lived, and having received the approbation of the Lord, for the good they had done, they did not receive the promise. That means, of course, they did not receive the fulfilment of the promise. They had the promise. We can read about that very clearly in the Old Testament and in the New. They had promise of things to come; but the meaning of the apostle is evident, that they did not receive the fulfilment of the promise; they did not receive the full blessings that they expected to obtain. Abraham received the promise of dwelling in a land that the Lord would give to him and his posterity for an everlasting possession; but he died, as we read in other parts of the Scripture, "not having received the promise." He was promised it in word, but did not receive it in deed. But, every promise that has been made of the Lord will be fulfilled in His own due time. Now these all we are told, "did not receive the promise." The time had not come for them to receive the fulfilment of that which had been promised them. The writer declares that "God hath provided some better thing for us, that they without us should not be made perfect." This is a passage of Scripture that is very little understood, and sometimes it creates a good deal of questioning to know how that can be, how the people in the days of the first apostles could have something better than those who had heard the truth before, and how it was possible that they could not be made perfect without those who received the gospel from the Lord Jesus Christ or from his apostles.

The subject that I wish to talk about this afternoon relates to this. I will refer now to the last words to be found in the Old Testament Scriptures; that is, in the book of Malachi, the prophet. His book is placed last. I don't know whether that is in proper chronological order; I think so; but that we can't prove. But, the book of Malachi is placed last among the writings of the prophets; and in the fourth chapter of Malachi, which is the last chapter, we read at the close:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:



"And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers lest I come and smite the earth with a curse."

So you see, according to this statement, that there was a time to come when the heart of the children would be turned to their fathers, and the heart of the fathers to their children. There is a necessity for the joining together of these families of the earth, so that the purposes of God may be accomplished, and that these families may be made perfect. They could not be made perfect without each other. The children are necessary to the perfection of the family organization in the eternal world, with their fathers; and the fathers are necessary to the children; and, according to the apostle whose writings I have been reading from, in the New Testament, the Lord had provided some better thing for the children who dwelt in that time than their fathers enjoyed, so that the fathers without them could not be made perfect. And there was a work to be done by which this welding together of the links to form a family chain might be made perfect.

We read a good deal about genealogy in the Scriptures. In the opening of the New Testament we have the genealogy of Mary, the mother of Christ, tracing her genealogy back to David; and in the Old Testament we have records of genealogies of those ancient worthies of the tribes of Israel, tracing them back to Abraham. We shall find when we come to understand the purposes of God fully in regard to his children on the earth—for we are all his children, of every race, and tribe, and tongue—that there is a necessity for the linking together of the family organizations from the last days back to the beginning, in order that perfection may come to these families. Great blessings were promised, in ancient times, to certain races and certain tribes, and all these descended down from father to son, of course conditioned on worthiness; but these blessings belong peculiarly to certain tribes. Israel, particularly, were entitled to special blessings. Paul, in writing to the Romans, dwells on this subject and shows that the oracles belong to a certain branch of the house of Israel. "What advantage then," he asks, "hath the Jew?" Then he says, "Much every way: chiefly, because that unto them were committed the oracles of God." (Rom. iii:2 and ix:4.) And you that are acquainted with the Scriptures know that the priesthood which God gave to Aaron and his sons, descended from father to son, down to the latest generations. So that particular tribe and that particular branch of that tribe of the house of Levi were to receive these orders of the holy priesthood. And we will find, when we come to understand the purposes of God more fully, that there is a great deal in being acquainted with the genealogy of our ancestors, tracing our connections back to the generations that are past.

There is a work to be done by us in the latter days, as there was with the Christians in the early days of the Church, to bring about

the purposes of God more fully. Now, we are told, in the verses that I have just read to you, that the Lord, "before the coming of that great and dreadful day," which I will explain to you in a moment, would send Elijah the prophet for the very purpose of turning the heart of the fathers to the children, and the heart of the children back to the fathers, showing that there had been a lack in this respect; that the people had not been living in the light of what they could do for their ancestors. They did not understand anything about it, and in order that they might understand it he would send Elijah the prophet before the coming of the great and dreadful day of the Lord. It may be asked, then, what is that great and dreadful day spoken of? You will find that explained in the first verse of the fourth chapter of Malachi:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

"But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall."

This is the great and dreadful day of the Lord, referred to in the verses that I previously read to you. But before that day shall come, the Lord said he would send Elijah the prophet. Elijah, you know, did not die a natural death. When the time came for his departure, he was caught up to the heavens in a chariot of fire, as testified by those that saw him go up. So that he was translated; he was quickened by the power of God. His body was not laid in the tomb. He was like Enoch that we read about in Genesis v:24, and "Enoch walked with God; and he was not, for God took him." And we have learned through latter-day revelations that not only Enoch but his band, who were faithful and true, and kept the commandments of God, were caught up with him. So there were individuals in existence then who had not tasted of death, and they were ready to act as God's messengers whenever he needed them among the children of men in the flesh. For they could commune with the highest, by the holy and righteous spirits that dwelt in their bodies; and with the people who dwelt in the flesh, by reason of retaining their bodies, which were quickened by the power of God, so that death would have no dominion over them until the time should come when the great change shall take place and the Lord shall appear, and the Saints with him, those that are alive on the earth, at that time, will be caught up to meet Him; but they will be changed. We shall not all sleep, said the Apostle Paul, but we shall all be changed; in a moment, in the twinkling of an eye; for the trumpet shall sound, and the dead shall be raised incorruptible, "and those that are alive and remain shall be caught up to meet the Lord." So Elijah the prophet was also quickened, and he appeared to Jesus Christ with

Moses on the Mount of Transfiguration. Now, what is signified by this prediction: "I will send you Elijah the prophet"? Does it mean what it says? Most assuredly, just exactly what it says; it means Elijah himself. Before that great day of destruction is to come, Elijah the prophet is to be sent, and he shall have a special mission, to turn the heart of the children to the fathers, and the heart of the fathers to the children; as the Lord says, "lest I come and smite the earth with a curse."

Now, that prediction has been fulfilled. I wish to draw your attention to something which will explain the fulfillment. You know there have been individuals who have professed to be Elijah, but they have not pretended that they were exactly Elijah himself, except that the spirit of Elijah was tabernacled in their bodies. Of course, these pretensions are not to be relied upon. That is not the way that the Lord will send Elijah. He will send him as he is. He will be Elijah as he appeared to the Savior upon the Mount of Transfiguration. Some will say, perhaps, Well, that was the fulfillment of the prediction of the coming of Elijah the prophet. But do we read anything of Elijah the prophet doing any kind of work then that would turn the hearts of the children unto the fathers? And were the wicked and the proud and those who did iniquity burn as stubble in that day? O no; that was not the time appointed. The time was to be immediately preceding the fulfillment of that prediction of the prophet, that the Lord would consume the wicked as stubble is consumed before the fire; but before that day he would send Elijah.

In the 110th section of the book of Doctrine and Covenants we have an account of some remarkable manifestations of the Lord to the great prophet of the nineteenth century, Joseph Smith, in the Kirtland temple, a building erected and dedicated to the Most High, in every part and particle thereof. It was sanctified and made holy, and the Lord accepted it, and angels appeared in the building, and the power of God was felt there, and the Holy Ghost was made manifest as it was on the day of Pentecost, by the appearance of cloven tongues of fire. At that time a number of the ancients appeared to the Prophet Joseph Smith and to Oliver Cowdery, when they were sitting in the pulpit of the Temple devoted to the Melchisedek Priesthood. We read about Moses and others appearing; even the Savior himself appeared to them there; but we read also:

"After this vision had closed, another great and glorious vision burst upon us, for Elijah the prophet, who was taken to heaven without tasting death, stood before us, and said—

"Behold, the time has fully come, which was spoken of by the mouth of Malachi, testifying that he (Elijah) should be sent before the great and dreadful day of the Lord come,

"To turn the hearts of the fathers to the children, and the children to the fathers, lest the whole earth be smitten with a curse.

"Therefore the keys of this dispensation are committed into your hands, and by this ye may know that the great and dreadful day of the Lord is near, even at the doors."

This was a sign of the latter days. It was a token that the time was near at hand for the fulfillment of all things spoken of by the holy prophets that had not been fulfilled; that the great and dreadful day of the Lord is near; and Elijah came in person and ministered to the Prophet Joseph, and gave to him the keys of this authority and power. Now, wherein does this power lie? It lies in the ordinances that the Lord has revealed by which the living can officiate in behalf of the dead. Something new to this dispensation, something entirely in opposition to the ideas and notions entertained throughout the whole Christian world. Not a sect, or a denomination, or an organization in the whole of Christendom understood anything about any work being done in behalf of those that had died; for the common doctrine preached by all of them—and by some in most dreadful emphasis—was that when people died, that was the end of their opportunities, and if they died without believing in Jesus Christ there was no help for them; they were lost irrevocably; they could not be redeemed. Even the whole of the heathen nations, who never had an opportunity of learning about Christ, were by this doctrine condemned to an everlasting hell, to burn in fire and brimstone, forever and ever, without recourse; no help for them, no redemption to come throughout the eternal ages; but as the centuries rolled on, and cycle upon cycle of eternity followed in procession, they still remained in that awful torment. What for? Because they did not believe in Christ; and they could not believe in Christ, because they had never learned of Christ; and yet that was the doctrine taught by the so-called "Christian" churches. So, in Christian countries, if people had not made their peace with God, in the way that the Christian sects entertained the idea, they were lost. If they died impenitent, they were eternally damned. One very peculiar thing about it is that they taught this peculiar doctrine: A man might be ever so wicked, ever so corrupt, even to be murderous and to shed human blood; yet, before he was strangled by the law and sent up to God, if he believed in Jesus Christ he would go to glory; but a good man, a good neighbor, a good citizen, a man who did what he considered to be right, and yet had not faith, in the Redeemer, if he died without that faith he would go to this eternal hell, because there was no redemption for the dead. That was the doctrine. "There's no repentance in the grave, nor pardon offered to the dead." "As the tree falls, so it lies." "As death leaves us, so judgment finds us." I remember hearing these sentences very well, when going to church when I was a boy. This was the common belief throughout Christendom. So that when people died, that was the end of their opportunity or chance. The preachers did not believe that anybody could learn



about Christ after they died; that was an impossibility in their minds. And even little children, so some of them taught, if they were not baptized and had somebody to profess faith for them, called the "godfather" or "godmother," would go to the everlasting hell, just the same as the grownups. But the churches are getting out of that in later times. They are learning a little better.

Now, then, at the time when these revelations came to the Prophet Joseph Smith, there was no sect that I ever heard of, in Christendom, that believed that anything could be done for the dead, either by the living or by the eternal powers on high. Their fate was determined; their doom was sealed; their course was finished, so far as opportunity for salvation was concerned. But now we begin to learn something about God's purposes concerning the great masses of mankind who never had the opportunity of learning about the Savior.

It is perfectly true that the ancient apostles, and Jesus Christ Himself, taught the necessity of faith for salvation; but that was in regard to people who had the opportunity to learn what was to be done. He sent out his apostles to all the world, saying, 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned.' To whom did this refer? Why, the people who heard the truth, the people who had the opportunity of receiving the truth, people who could put themselves in a position to receive light from on high, and would yet reject the word of the Lord. It was those who heard and would not receive, it was those who had the opportunity to obtain an understanding of the means of salvation but who rejected it who would be damned. But, did Jesus Christ ever teach the doctrine that even the wicked who rejected the truth, who corrupted themselves, who were condemned because of their iniquities, in the time when men should be judged, did he ever say that there never should be a time, in the providences of the Almighty, when mercy should not reach out her hand for their deliverance? No, never. He did say that there were certain sins that should not be forgiven, either in this world, or in the world to come—implying that some sins might be forgiven in the world to come. He talked about some persons who would be so wicked that they would have to pay "the uttermost farthing" of the debt they contracted; but when the uttermost farthing is paid, does the debt continue? Not at all. People have not reasoned properly on these matters. They have taken for doctrine the commandments of men. Men have taught doctrines, and theories and ideas concerning God and salvation, not by revelation, not because they had received communications from on high concerning these things, but according to their own notions and ideas. Men met together and conferred with each other, and established written creeds, and the people have been bound by them. It is just as Jesus Christ told the Prophet Joseph

Smith, when he was but a boy, when he prayed to the Lord and asked Him which of all the sects he should join. He told him not to go after them. He said: "They draw near unto me with their mouths, and they honor me with their lips, but their hearts are far from me, and their fear toward me is taught by the precepts of men. Go not after them; but in due time the fullness of the gospel shall be restored to you." Now, when the Prophet Elijah came and gave the keys of this authority that Malachi said he would bring, and bestowed them upon the Prophet Joseph Smith, it was something new to this generation when they were told that the dead could be benefited by works to be done by the living.

In this book that I have just read from, the book of Doctrine and Covenants, particularly in Section 124, we can learn about ordinances that may be performed in behalf of the dead. I recommend my brethren and sisters to read that revelation. The Lord shows there that baptisms for the dead, and the ordinances that may be administered in their behalf, must properly be performed in a house built for that purpose, a house that we call a Temple. There were temples built, in olden time, unto the Lord—not mere houses of worship but places in which ordinances were administered, and the Lord accepted them; and in the last days we are told in the Scriptures (see Isaiah 2 and Micah 4) that the mountain of the house of the Lord should be established in the top of the mountains and be exalted above the hills, and people from all nations should go and say: "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem;" and so on. Therefore in the last days temples have to be reared, according to the commandment of the Lord, given in the section I have quoted from, so that in the house of the Lord, the heart of the children may be turned to their fathers, and that they may be able to perform the works that are necessary for the redemption of their dead.

Some persons will say, perhaps, "Well, that is a new doctrine, it is true, but it is not a Christian doctrine." O yes, it is a Christian doctrine; it is a New Testament doctrine. But the eyes of people have been blinded in regard to the things contained in the Holy Scriptures, because of the precepts of men, because of traditions that have been handed down, because of the organizations called churches that have been set up by men—not by the Almighty, not by his Son, Jesus Christ, not by men inspired of God to do his bidding, but by uninspired men out of their own wisdom or folly—and because of these institutions the people's minds have been turned away from the simple things contained in the New Testament. We often say ours is not a new religion, it is the old one restored. Yes, that is true; and we can find in the Scriptures

traces of this doctrine. We can see in the New Testament, that the apostles understood these matters. I will cite you to the third chapter of the First Epistle of Peter, and the eighteenth to the twenty-second verses. Perhaps I had better read them, else you might think I am making them up as I go along. A great many people have read these texts and have asked the preachers in regard to them, but have never been able to get a satisfactory answer. Whenever any attempt has been made to comment upon them, or to give an explanation, it has been in such a roundabout and most absurd fashion that the questioner received nothing for his pains, except to get his mind more confused.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also he went and preached unto the spirits in prison;

"Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

"The like figure whereunto even baptism both also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto Him."

Now, here is a very succinct and condensed gospel sermon preached in these few verses. "Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God." There is a great deal in that that I have not time to dwell upon this afternoon; but if you will read it carefully and ponder upon it, you will see the immensity of the great work performed by the Christ, and the necessity for it. He suffered for us. He was the just one who "did no sin; guile was not found in his mouth;" and he died for the unjust; that the wicked, that the sinner might come unto God. He paid the penalty; he laid down his life so that all men might be raised from the dead and might appear before God, and that those who obeyed the gospel, receiving the doctrines and ordinances that he proclaimed, might obtain redemption salvation and exaltation in the presence of the Father. Then, the apostle goes on to state that he was "put to death in the flesh, but quickened by the Spirit." When he died, his body was put in the tomb, but where was the Christ, where was Jesus, that mighty one, that pure one, that innocent one who made the great sacrifice, and who was obedient unto his Father in all things? Was he put in the tomb? No. Just before His body was taken down from the cross, he cried out, "Father, into thy hands I commend my spirit;" and "he bowed his head and gave up the ghost." The spirit, his spirit, left his body; his body was put in the tomb; where did he go? Why, Peter says he went and preached to the spirits that were in prison. What spirits? The spirits that were

disobedient in the days of Noah, while the ark was preparing. Very plain, very simple if you will take the language as it stands. But if you take the ideas and notions of men for a guide they will get you into a fog, and, you will be worse off than you were before you went into it. Christ suffered for sins, not anybody else, only Christ; he was put to death in the flesh; Christ was; and Peter tells us that he, Christ went and preached to the spirits in prison who were disobedient in the days of Noah.

Think of it, somewhere in the neighborhood of 2,000 years—two of the Lord's great days! They were there suffering for their sins, banished into darkness because they rejected the word of God. Noah preached to them for over 100 years, but they would not receive his words, and when the flood came it destroyed them bodily, and they were shut up in the prison house, in the spirit world. Don't you think our Heavenly Father has places of confinement for the spirits that are wicked, as we have for men on the earth, in the flesh? And don't you think that our Heavenly Father is quite as merciful as men are? For when men have paid the penalty, after they have been banished to prison, because of their sins and corruption and criminality; and when they have paid the uttermost farthing, and sometimes before that, but at any rate when they have done that they come out of prison. When justice has claimed its own then mercy is extended. Now then, these spirits that were disobedient in the days of Noah were shut up in prison; and here came the Redeemer, the Savior of men, to preach to them. Yes, what did he preach? Let us see! In the next chapter, the sixth verse of the fourth chapter of the First Epistle of Peter, we read this: "For, for this cause was the gospel preached also to them that are dead." What cause? "That they might be judged according to men in the flesh but live according to God in the spirit." Now, isn't that good sense, besides being comforting doctrine? It is to me. Here are spirits that were shut up in prison for a couple of thousand years, and after they had been there in the darkness and in the bondage of the spirit-prison, here comes a deliverer, and he preaches the gospel. Which gospel? The gospel that he preached to men in the flesh. What did he preach that to them for? Why, we are told here—"That they might be judged according to men in the flesh," having heard the same law and gospel, "but might live according to God in the spirit." What does that show? It shows that the power of repentance is in the spirit of man, not merely in his body. It is the spirit that hears, it is the spirit that thinks, it is the spirit of man that treasures up knowledge and wisdom, and understands, and gains the benefit of experiences received through the body. And having heard the Christ preach to them, they received his message, no doubt. It says that to them Christ preached the same gospel that he had preached to men in the flesh; so that they might be judged according to men in the flesh, but live according



to God in the spirit; and they could not be judged the same way men in the flesh are judged, with justice, unless they had the same opportunity.

Now, perhaps, you that are New Testament readers, remember about Jesus Christ, on a certain occasion—recorded in the fourth chapter of Luke—standing up in the synagogue on the Sabbath day to read. They gave him the book of Isaiah, the prophet, and he read from that. I want to read to you how it appears in the writings of Isaiah. In the forty-second chapter you will find this in relation to the Redeemer. Isaiah's writings are replete with references to the coming of the Savior, and most of them are received by the Christian world, and when they are asked to show anything in relation to the coming of Jesus, the Christ, from the writings of the old patriarchs and prophets they refer to Isaiah, and quote a great many verses from Isaiah, but some they leave out, and here are examples:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

That is in the forty-second chapter of Isaiah. Now turn to the forty-ninth chapter and you will read some more of the same kind:

"Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages;

"That thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves."

Then in the sixty-first chapter there is something more. This is the text Jesus read when He stood up in the synagogue on the Sabbath day. First verse:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."

So, when Jesus Christ went there, he did not go to upbraid these people who were wicked, who had transgressed the commandments of God, who rejected the testimony of Noah, but he went there to preach deliverance to the captives, and the opening of the prison to them that were bound, to proclaim the acceptable year of the Lord. The accepted time had come. Christ had died for them; he had laid down his life for the redemption of the race; and he went there to preach deliverance to the captives; and that is the meaning of the psalmist's declaration (Ps. 68:18), and quoted in the New Testament: "When he ascended on high he led captivity captive and gave gifts unto men," (Eph. 4:8). He

went to the very gates or doors of hades, as the Psalmist David said:

"Lift up your heads, O ye gates: and be lift up, ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? The Lord strong and mighty, the Lord of hosts, he is the King of glory." (Ps. 24.)

He entered and preached deliverance to the captives; he grasped the keys of hades, the keys of hell. He came back after he had delivered these captives, and his body was raised from the dead. He grasped the keys of death, and having the keys of hell and of death, and having performed his work, then he could present himself to Mary in the garden and say to her, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." And then, when he came back, and declared that he had the keys of hell and of death, he could say, "Handle me and see, for a spirit hath not flesh and bones as ye see me have." And tell his apostles: "all power is given unto me, in heaven and in earth." "Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned!"

The apostles understood this. They knew about Jesus Christ's work among the dead, but we don't have much of their testimony concerning it. He was with them forty days—stayed with them, after his resurrection, and taught them, and was with them from time to time, and finally left them on the Mount of Olives and went into heaven. If we had the record of his teachings we would learn details of the organization of his Church that he communicated to them; we would learn about the work among the dead that he performed; we would learn what he did between the time of his death and resurrection; but that is not in the New Testament writings. Sometime we will have it. How do you know? Why, because in "the dispensation of the fullness of times," now ushering in, all that has been revealed, as well as all that is to be revealed will be made known—the writings of the past, the great works of the past, what God has wrought in behalf of the children of men, in every dispensation; all the truths, and principles, and powers, and rights, and ceremonies, and glories of the past will be made known in this the dispensation of the fullness of time; so we will get them all.

Now I want to read to you another verse from the New Testament, one that I have heard many times, in a great many churches; in fact, I never heard a funeral sermon preached in the Church of England, or the Episcopal church, as it is called in America, or indeed in the other churches, without hearing something from the fifteenth chapter of the First Epistle to the Corinthians. I am not going to read it all. It is worth reading over, and over, and over again. Great and glorious truths are made plain there, many

of which are disputed and disbelieved by Christian ministers, as they are called, in the present day. But I want to read to you the twenty-ninth verse of the fifteenth chapter of the First Epistle to the Corinthians:

"Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?"

That is one of the puzzling texts to modern ministers. They try to explain it in all sorts of ways, but they do not admit the facts concerning it. It simply means what it says: "Why are they baptized for the dead, if the dead rise not at all?" The Corinthian Saints seemed to know about baptism for the dead, but some of them were disputing the doctrine of the literal resurrection of the body, and they fell into the same notion that many of the ministers in the Christian world are adopting in the present day—that is, that when the spirit leaves the body that is a resurrection; but the resurrection of Christ was the resurrection of his body. The resurrection that he promised to all his disciples was resurrection from the grave. "Marvel not," he says, "at this, for the hour is coming, in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth."—John v:28. So, the resurrection was being disputed, because of the Greek philosophy that the Corinthians had imbibed and which a great many of our modern ministers are following in the present time. So Paul said: "Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?" The fact remains that they were baptized for the dead. Some of the ministers say that it should read, baptized over the dead; but it does not say, baptized over the dead; and why should people be baptized over the dead? I can understand why people should be baptized for the dead, because those that die and go into the other world without baptism can't be baptized there. Water is an earthly fluid composed of two gases—oxygen and hydrogen in certain proportions. It belongs here on this globe, on this earth. It appears that the living could be baptized for the dead in ancient times.

This is the grand truth that Elijah brought forth in the last days, Elijah the prophet, who should come before the great and dreadful day of the Lord, and the purpose of his mission was that the hearts of the children here might turn to the fathers, while the hearts of the fathers in the spirit world will turn to their children on the earth who will perform this work in their behalf. Is there not something grand, and glorious, and beautiful, and broad-minded, if you want "broadmindedness," in this, to think that the tender mercies of God, as the Psalmist says, are over all his works; that he is the God of the living, and they are all living to him. They are his children. They are of the earth earthy, so far as their bodies are concerned; but He is the Father of their spirits; and He loves them and desires their redemption; and His great

plan of salvation, revealed through His Son, Jesus Christ, reaches out to all tribes, and tongues, and conditions of men in the flesh, and to all people who have departed from the flesh. Heathen and Christian, old and young, rich and poor, sinner and saint; all have to go, for "it is appointed unto man once to die." But, for those who have not had the opportunity of hearing the gospel in the flesh, there is an opportunity to hear it, and receive it if they will in the spirit; and so "the gospel will be preached to them that are dead, that they might be judged according to men in the flesh but live according to God in the spirit."

When is the time to come when there shall not be forgiveness of the Lord to his children? When they do not repent; that is the time. As long as they do not repent forgiveness cannot be dealt out to them. It would not be right or just. But, just as soon as the spirit of repentance is quickened within them—not merely being sorry that they were found out in doing wrong, but a desire to forsake sin, a determination and intention to do so, that begins the work of salvation, that is the first step towards redemption, whether in the body or out of the body, for the individual is the same whether in the flesh or out of the flesh. That is "Mormonism;" that is "Mormon" doctrine; and the understanding of these things has come, in the last days, through the revelations of God, and not through the wisdom of men or the notions of men. Elijah the prophet came, as I read to you, and brought those keys unto the Prophet Joseph Smith, in the Kirtland Temple. That is why temples have been built, whenever the Latter-day Saints have had the opportunity and means to build them. When they had no means to build a temple, baptisms were permitted outside of the house of the Lord. But the Lord has revealed that the proper place is in a Temple, in a place built for the purpose "underneath where the living are wont to assemble," in the font prepared, in which the Saints of God who have been baptized themselves and have received the remission of sins, can go down into the waters of baptism with a man having authority from God, and in the presence of witnesses, who must give their names, can be baptized for their parents, or their grandparents, or their great-grandparents, or persons away back, whose genealogy they can obtain, so as to understand the connection between the living and the dead, and the living may be baptized for the dead; and that is recorded and will stand to the credit of the dead whenever they repent and obey the gospel. A spirit can receive light and truth, or can reject it; a spirit can repent; a spirit can be obedient; and it is obedience to law that is to be established that salvation may come, either to the living or to the dead.

Now, this text that I read to you from the Epistle of Peter, puzzles the preachers; they try to get around it sometimes by saying, "O, it was Noah in the spirit of Jesus, preaching to the people who were disobedient in the days of Noah." Well, you



try to apply that, and see if you can get any satisfaction out of it; and then to clarify the whole matter, take it as it is written and you will find that everything is narrated in its proper sequence; Christ suffered for sin, the just for the unjust. He, Christ, was put to death in the flesh, and he, Christ, went somewhere. Where did he go? He went to preach to the spirits in prison. After He had been put to death in the flesh, quickened by the spirit, He went and preached to the spirits in prison. Who were they? Those that were disobedient in the days of Noah, and Peter goes on to narrate and give a striking illustration, too, of the proper mode of baptism—as connected with this matter. What is it? He says: "They were disobedient in the days of Noah, while the ark was preparing, wherein few, that is eight souls were saved by water, the like figure whereunto even baptism doth also now save us." Why, what was the figure? The earth was flooded with water—not being sprinkled, as some people thought when the rains first came; they thought it was only going to be a little shower; but the whole earth was baptized in water. That is baptism by immersion. "Not the putting away of the filth of the flesh." Why did he say that? Because when they go down into the water, some people might think they are taking a bath—baptized to put away the filth of the flesh. Not that. He would not have said that, if he believed in a sprinkling form of baptism. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." What does that mean? Clearly that if you believe in the preaching and example of Christ you cannot have a good conscience toward God unless you are baptized with his baptism, and that is baptism by immersion by one having authority to administer that ordinance. He set the example by going down into a river and being baptized by a man of God. He set that example. He went down into and was baptized in the water, and the apostle Paul says, "he left us the example that we should follow in his steps." And so, to get the answer of a good conscience, according to Peter, we have to be baptized; and in that respect we are saved by water, like the people who were in the ark when the flood came. Now, after that, Christ ascended up into heaven. Read it carefully, and see how naturally one incident follows on the other. The notion that the Scripture means that Jesus, by the spirit, preached through Noah, looks very absurd and ridiculous.

Now, what a glorious truth that is to those who desire to believe and who have faith in the mercy and wisdom and kindness of our Heavenly Father, that he has provided a plan for all his children, by which, if they will, they may be saved. And if they were unfortunate enough to live on the earth in a place or at a time when the gospel was not preached in its fullness, and so pass away into the other world, in due time they would have the opportunity of embracing it; and, being in a place where these earthly ordi-

nances cannot be administered—because they are in a different sphere—then their posterity, their children on the earth, after they receive the gospel of Jesus Christ, can become what they are called in the New Testament, “saviors”—Obadiah, verse 21, says: “And saviors shall come on Mount Zion, to judge the Mount of Esau, and the kingdom shall be the Lord’s.” Thanks be to God, our Eternal Father, that these predictions of old are being fulfilled in our day, in our time! We can receive the gospel of Christ, believe in him as our Redeemer, repent of our sins, be baptized for the remission of sins, receive the Holy Ghost by the laying on of hands of God’s servants, qualify ourselves to enter into his holy house, and having prepared ourselves by obtaining the genealogy concerning our forefathers, we can go into the house of the Lord, and the living be baptized for the dead, and receive other ordinances that pertain to the flesh, which will be placed to their credit when they are obedient in the spirit and serve and obey the Lord. Isn’t it great? Isn’t it mighty? Well might the prophet of old, when he saw the ushering in of this great latter-day work, declare that the Lord would perform “a marvelous work and a wonder;” and how blessed we are, my brethren and sisters, that the light of the Lord has come upon us, that we can see the purpose of God, not only in regard to ourselves here today but in regard to our ancestors, to the spirit world, to the future that lies ahead, in the glorious resurrection day when those who are in Christ, whether baptized unto Him in person or by proxy, shall come forth at his call and receive the glory of the Father’s kingdom! What a great blessing this is! I rejoice in it with all my heart, and praise and magnify the name of the Lord for his goodness!

Now, my brethren and sisters, what is our duty? We have duties in regard to our ancestors. The burden is placed on us. The fathers, without us, cannot be made perfect. Let us go forward and do our duty in this respect. Let us hunt up, as far as we can, the genealogy of our progenitors. Genealogical works are being written and printed. The Lord is working on the hearts of the gentiles. People afar off are getting up books of genealogy, and we are getting them into the library of the Genealogical Society, and you people who do not belong to it should do so; you should join the Genealogical Society of Utah. You can get particulars from the secretary, Joseph F. Smith, Jr., or from Brother Nephi Anderson, the librarian. He is there ready to give information to those who want it so that you may obtain the benefit of the genealogies that have been collected, and copies of which we have in book form. This work is extending. Just as soon as Elijah the prophet came and brought these keys, the Lord caused his Spirit to work among the people in the world, and they became interested principally, perhaps, out of family pride; and great American genealogies have been prepared, as well as those over

in England, and upon the continent of Europe, and the good work is going on.

This is a splendid work, a glorious work. These four Temples, that have been erected here, are kept busy by persons performing ordinances for the dead. If I had time to give you statistics this afternoon, you would marvel at the wonderful work being performed. We have good brethren and sisters working in these Temples; they are like pillars in the temples of God; they are there to work for the salvation of the dead as well as the living. Now, my brethren and sisters, let us do our part. How glorious will be the day when we meet with our friends who have departed, and they cluster around us, when we depart from the flesh and enter into the spirit world, and they thank us for the good work we have done towards their redemption. And how sorrowful we shall feel when we get there, if we have to go and preach to them and they tell us that we might have done something for them if we had only had the disposition. Let us think over these things, and pray to the Lord to open the way, and the way will be opened by which we will learn about our ancestors. And when the time comes that we have done all we can in a natural way, the veil will be drawn aside, and the Priesthood behind the veil will minister to the Priesthood in the flesh, and reveal many things that we could not ordinarily obtain knowledge of here; but we will get them by this kind of revelation. For this purpose are the Temples built. Read Section 124 of the Doctrine and Covenants in regard to these matters. But I have said enough on the subject this afternoon. I thank the Lord for these precious privileges. I rejoice, with all my soul, in the great latter-day work. I thank God that he spoke to his servant Joseph Smith, when he was but a boy. I thank God that he sent the Prophet Moroni, who hid the plates of the Book of Mormon, to reveal them to the Prophet Joseph. This is the anniversary of the day when Joseph received those plates—the 22nd day of September, 1827. In the year 1823, during the night of the 21st or the morning of the 22nd of September Moroni appeared to Joseph, in his bed-chamber, and told him about the coming of Elijah, and repeated to him the scripture I have quoted to you this afternoon, about the coming of Elijah the prophet, although in some respects his translation of it was a little different from that in our Bible, but he uttered the same words that the hearts of the children should be turned to the fathers. Now, today, after those years have passed, the work is going on and on, and God is being glorified, and the dead are being redeemed. Honor, and glory, and praise be unto our Heavenly Father, for his goodness and his love, for his mercy endureth forever! Amen.

## POMEROY FAMILY GENEALOGY.

BY FRANKLIN THOMAS POMEROY.

[Perhaps no more striking evidence can be found of the "Spirit of Elijah" that is working in the hearts of the people of the world, and inspiring them in their insatiable search into the archives and records of the past for the genealogy of their forefathers than has been and is now manifest in the Pomeroy family.

Some twenty years ago the good work was commenced by a gentleman by the name of Wm. Rodman, of New Haven, Conn., who had twice been married into the Pomeroy family.

He was a scholarly man of means and leisure, and had some rather advanced ideas on the question of heredity; and to illustrate his theories he selected the Pomeroy family in America, and began a search into the family characteristics.

He wrote a small pamphlet on this subject, and the general family characteristics so fit my father, Francis Martin Pomeroy, who was one of the Pioneers in President Brigham Young's company that came to the Salt Lake Valley in 1847, that I was sure the record was correct.

In this search for family traits to prove his hobby, he traced the genealogy of the family back to Eltweed Pomeroy, who, with his wife came to America in March, 1630, on the "good ship Mary and John," and located at Dorchester, now within the boundary of the city of Boston, Mass. From records he discovered that Eltweed Pomeroy, without doubt, was a direct descendant of Ralph de Pomeroy, or Radolphus de Pomeraiie, of La Pomeraiie in Normandy, who was one of the officers in the army of William the Conqueror when he conquered England, living from 1035 to 1087 A. D.

While on my mission to the Southern States in '95 and '98, I corresponded with Mr. Rodman and received from him the genealogy of the heads of families in my father, Francis M. Pomeroy's, line back to Eltweed Pomeroy, through six prolific generations.

Returning from my mission, I did the work in the Salt Lake Temple for Ralph de Pomeroy, Eltweed Pomeroy, and the line down to my father.

Soon after this a great awakening was manifest among the scattered descendants of the Pomeroy line in America. "The hearts of the children were turned to their fathers," following "the turning of the hearts of the fathers to the children" and a Pomeroy Association was organized. Letters were sent out to 1600 descendants of Eltweed Pomeroy, with a request that they become members of the Pomeroy Association, and designate the number of volumes desired of the Pomeroy Family History, if published.

The response for membership was quite general, but the subscriptions for the History was not sufficient to cover the cost of the publication; yet the good work of research and compiling family history went on. Numerous circulars have been issued by Albert A. Pomeroy, of Sandusky, Ohio, secretary of the Association, and in 1909, one volume of 80 pages was published, entitled, "Romance and History of Eltweed Pomeroy's Ancestors in Normandy and England." And now, after these years of research among the records of the past in both the new and old world the genealogical data is complete, and is in the hands of the printer, tracing the Pomeroy line from our day back through twenty-five generations to Ralph de Pomeroy, "without confusion," and the collateral lines from his time back to 350 A. D.

The following is the "Ancestral Chart of Pomeroy Family from



Ralph de Pomeroy, down through the twenty-five generations, including my own family.]

1. RADULPHUS (Ralf. Ralph) de Pomerai of La Pomerai, in Normandy, living 1035-1087. Name of wife not given. Issue two children. He was an officer of rank in the army of William the Conqueror, and came over with him when he conquered England.
2. JOCELINUS (Joslin, Joscelin, Johel), born 1080, died 1135, first child. Married Emma, dau. of ————. Issue five children.
3. HENRY DE LA POMERAIE, first son and heir, born 1120, died 1166. Married Rohesia, dau. of King Henry I., and Sibella, dau. of Sir Robert Corbet, Lord of Alcester, County of Warwick. Issue two children.
4. HENRY DE POMERIA, first son and heir, born 1150, died 1197. Married (1) Matilda de Vitrei; (2) Rohesia Bardolph. Issue one son, named in the authorities.
5. HENRY DE LA POMERAI, first son and heir, born 1180, died 1216. Married Alicia de Vere. Issue two children named.
6. HENRY DE POMERAI, first son and heir, born 1209, died 1226. Married Johanna de Valetort. One son named.
7. HENRY DE POMERAYE, son and heir, born 1211, died 1237. Married Margera de Vernon. Issue one child named.
8. HENRY DE LA POMERAY, son and heir, born 1230, died 1281. Married Isolda, dau. of ————, a widow. Issue one child named.
9. SIR HENRY DE LA POMERAY, son and heir, born 1265, died 1305. Married Amicia de Camville, at the Feast of Pentecost, 1287.
10. SIR HENRY DE LA POMEROY, son and heir, born 1292, died 1367. Married (1) Johanna, dau. of John, Lord Mules, issue five sons; (2) married Elizabeth de Powderham, issue one dau.
11. THOMAS DE LA POMERAY, fifth son, born 1330, died 1372. Continued the pedigree, but name of wife not given.
12. EDWARD DE LA POMERAY, son and heir, born 1410, died 1446, representing the twelfth generation in direct line. Married Margaret Beville.
13. SIR HENRY DE LA POMERAY, son and heir, born 1416, died 1481. Married (1) Alice, dau. John Raleigh, issue six children; (2) Anna Cammel, issue one dau.
14. THOMAS POMEROY, third son of Sir Henry and Alice Raleigh, born 1451, died 1493. Married Agnes Kelloway. Issue

seven children. At this time the authorities commence to spell the name "Pomeroy."

15. RICHARD POMEROY, second son, born 1480, died 1531. Married Eleanor Coker. Issue two children named.
16. HENRY POMEROY, son and heir, born 1531, died 1559. Married Anne Huckmore. One child named.
17. RICHARD POMEROY, son and heir, born 1560, died 1593. Married, name of wife not given. Issue three children.
18. ELTWEED POMEROY, son and heir, born 1585, died 1673. Born at Beaminster, County of Dorset, England. Married there (1) May 4th, 1617, Johanna Keech, issue two children; (2) May 7th, 1627, Margery Rockett, (Johanna having died Nov. 27th, 1620), the mother of his children in America. On March 30th, 1630, he and his wife and infant son Eldad embarked in the 400-ton ship "Mary and John," Capt. Squeb, with company of Puritans numbering 140. After seventy days' sail they landed at Matapan, where they laid out the town of Dorchester, now a part of Boston. Issue, Eldad, Medad, Caleb, Joshua and Joseph.
19. JOSEPH, fifth child, born 1652, died 1734. Married 1677, Hannah Lyman; issue twelve children.
20. NOAH, twelfth child, born 1700, died 1779. Married 1734, Elizabeth Sterling; issue eight children.
21. JOHN, fourth child, born 1733, died 1810. Married, Esther Kibbie; issue nine children.
22. JUDE, fifth child, born 1759, died 1852. Married Mary Root; issue six children.
23. MARTIN, oldest child, born 1798, died 1879. Married Sibbil Hunt, and Caroline Webster; issue ten children.
24. FRANCIS MARTIN, third child, born Feb. 22, 1820, died Feb. 28th, 1882. Married (1) Irene Haskell, issue nine children; (2) Sarah Matilda Colborn, issue six children; (3) Jassamine Rutherford, issue five children.
25. FRANKLIN THOMAS, fourth child of Sarah Matilda, born Sept. 15th, 1870. Married Sophia Isadora Morris; issue seven children, as follows: Franklin Ivan, born Jan. 26th, 1894; Karl Francis, born Feb. 13th, 1899; Adah Eleanor, born March 11th, 1902; Gladys, born Dec. 11th, 1904; George Hyrum, born Nov. 16th, 1907; Ralph De, born Sept. 25th, 1910, died Oct. 1st, 1910; Roland Eltweed, born Sept. 25th, 1910.

## FRANCIS MARTIN POMEROY.

BY FRANKLIN THOMAS POMEROY.

Francis Martin Pomeroy (No. 24) was essentially a pioneer. He was born at Somers, Connecticut, at the Pomeroy homestead, where his parents for generations had been content to abide. When fourteen years of age, having been apprenticed to his uncle, who desired him to become a lawyer, and apparently fretting under the restraints and hardships required of him by his somewhat hard-hearted uncle, one dark night he packed his belongings in a red handkerchief, and Benjamin Franklin like, started out to carve out his own fortune.

He made his way to the little port of New London, and boarding a whaler, for the next eight years he spent his life on the high sea.

He became proficient as a sailor, and was first mate before he was twenty years of age. On his last voyage his vessel drifted far south along the coast of Mexico, and was shipwrecked, but by swimming and drifting on a spar, he finally reached the coast, the only man he knew of that was saved. While in Mexico he remained with a Castillian family for about two years, and became an excellent linguist in the Spanish tongue.

He finally made his way to New Orleans and back to Salem, Massachusetts, where he first met "Mormon" Elders and was baptized when 24 years of age. He soon after married Irene Haskel. The following year he took his young wife and traveled by team to Nauvoo to cast his future with the Latter-day Saints, who now had lost their leader, the Prophet Joseph Smith, and were facing a most critical period of their history. He remained at Nauvoo, until the move westward, and in May, 1846, he loaded his belongings on a wagon and began the journey to the Rocky Mountains.

When the band of 143 pioneers was chosen by Brigham Young, Francis Martin Pomeroy was among them. He was assigned to the division of Heber C. Kimball.

He was a large man of tireless energy, and his experience had made him a very valuable man for the task before him. He did his full part in that memorable journey across the trackless plains, arriving in the Salt Lake Valley with the pioneers, on the 24th day of July, 1847.

He returned with the first company eastward to meet the Saints journeying westward, meeting his wife in the first company that followed the pioneers. He returned with them to the valleys. In crossing the Platte River, where they swam their horses and cattle and floated their wagons across, he was for days swimming back and forth, and contracting rheumatism, was laid up the most of the journey westward.

Reaching Salt Lake City, he settled in the second ward, later moving to the twelfth ward. He engaged in farming, owning a farm on Big Cottonwood and another in the Little Cottonwood, where he located two of his families, the other one living in the city.

While living in Salt Lake City, he acted as Spanish interpreter for Prest. Young. Notably when a delegation was sent from the City of Mexico, by Prest. Diaz to confer with Brigham Young, he not only acted as interpreter but housed the delegation while they were in the city.

In the early troubles and trials of the Saints in Utah he endured with them their hardships, including fighting and treating with the natives. When Johnston's army threatened the people with destruction, he was with the company of brave men who prepared to meet them in Echo Canyon. From his description of the reception prepared for the army there, it was well for the army that they did not attempt its passage, but decided to go round by Fort Hall.

He participated in the move south, willing to sacrifice the results of his long years of toil to the flames and build anew rather than have them fall into the hands of the enemy. He camped on Provo bottoms until the word came from Prest. Young that the sacrifice had been accepted of the Lord, that He had prepared a mediator in the person of Thomas L. Kane to relieve the Saints of this necessity. He returned to Salt Lake City in July.

When in 1863 Charles C. Rich was called to go north and settle Idaho, and establish a saw mill and shingle mill, Prest. Rich induced Francis Martin Pomeroy to accompany him and become his business pardner in those enterprises. He took practical charge of the mills, spending most of his time in the canyons, although building homes for his families at Paris, Bear Lake County.

He was still troubled somewhat with rheumatism during the cold winter months, and decided to seek a milder climate. In 1887 he wrote and received a reply from Henry C. Rogers, who had been sent the previous year and had located an Indian mission on the Salt River in Arizona. He determined to again take up his life's work of pioneering a new country.

On the 15th day of September, 1877, accompanied with his now large family of twenty children except three, with their families, and that of George W. Sirrine, Theadore C. Sirrine and families he started his journey for another 1200 miles trip overland, to the south.

In Utah the company was joined by Charles I. Robson and family, and Charles Crismon and families, Wm. M. Newell, and others. They crossed the Buckskin Mountains and the Colorado River at Lee's Ferry. On the Mogollon Mountains on Christmas Eve the company were snowed in, but by dint of wise direction, the road was broken through and the company camped at Beaver



Head on the Verde Valley. The company remained here to get a needed rest while Francis M. Pomeroy, Charles I. Robson, George W. Sirrine and Charles Crismon made a trip down to the Salt River Valley to select a location for their new home.

Two weeks later the main company was conveyed to the Salt River Valley, and soon after work was commenced on the canal, which was destined to become a part of one of the greatest irrigation projects in the world.

Just one incident to show the practical nature of these born pioneers.

Failing to make satisfactory arrangements with the already projected settlement at Jonesville, they discovered the remains of an ancient canal, threading its way to the large Mesa-land above, and determining to take advantage of the work of the ancients, they went to Phoenix to get a surveyor to run the lines from a point on the canal to the river. They were told that the river had cut so deep since the time of the building of this canal that their plan was impractical; and in fact they could not make the canal without such a stupendous expense that it was prohibitive, and the surveyor refused to go with them, saying an attempt had been made before to utilize this canal, and it had been found impractical. Francis M. Pomeroy and George W. Sirrine then took a spirit-level and a straight edge, and run the line, and then went and employed a surveyor to run on their line which they found had sufficient fall; and along this line the canal was built. Inside of one year the canal was finished, eleven miles long. The present city of Mesa was laid out, and the families were moved to their new homes.

Although not an educated man, except by way of experience and personal research, Francis M. Pomeroy was a strong adherent of education, and the first schools held here were in his tent, taught by his daughter.

He was elected justice of the peace, and became the "pacifier" in the new community, both among the white population and also the Indians and Native Spanish people. The Indians called him the "Great White Chief" and very often their disputes were brought for him to adjudicate. It was not an uncommon thing to see several Indian camps around his home, and the Indians in counsel with him.

He did not live long however here, to enjoy the fruits of his toil, for on the 28th of February, 1882, at the age of 60 years, 6 days, he was stricken with heart failure, and passed peacefully and quickly to his well earned rest. He died full in the faith of the Latter-day Saints, leaving a family of twenty children and their families.

He now (Dec. 1912) has living seventeen children, sixty-nine grandchildren, and thirty-two great-grandchildren.

## KINGS AS ANCESTORS.

BY FREDERIC J. HASKIN.

There is no denying that genealogists and their patrons have a weakness for kings and such like things. Our vaunted constitutional republicanism and institutional democracy does not prevent many a good American from claiming a royal ancestor.

The genealogists have taken pains to trace George Washington's family line back to Edward I of England, and his wife, Margaret, the daughter of Philip III of France. But as these two "flourished" in the thirteenth century, the father of his country may not justly be censured for making war on his cousin, George III. Other genealogists deny the kingly descent of Washington, but aver that his line goes back to one Torfin, lord of Ravensworth, of the time of Edward the Confessor, and for this there is much historical evidence.

Few Americans of prominence escape, and many of no prominence insist upon, a royal pedigree.

In reality it is not so great a distinction as it sounds to be of royal descent. The names of the Americans who have proved their right to this distinction now fill huge volumes and each year genealogists are collecting proofs and adding new names to these lists. Most of the Americans claiming royal ancestry are of British origin, although this has no especial significance when it is considered how frequently it happened that all the monarchs of Europe belonged to one large family. Henry VIII had six wives, who came from three countries, yet they and Henry himself were all descendants of Edward III and also of Princess Joan Plantagenet, the "fair maid of Kent," who was married first to William Montague, earl of Salisbury; second to the earl of Kent, and third to Edward the Black Prince, by whom she had a son, King Richard III.

There are more descendants of William the Conqueror claimed than for any other monarch in the world, and in most cases a descendant of this king comes down a line of fifteen or twenty other royal personages, although sometimes the descent from monarch to plain untitled yeoman seems to have been accomplished in two or three generations. There is practically no limit to his descendants today, and one genealogist says this fact is accounted for by the statement that according to the regular proportion of increase in each generation since his time, the descendants of William the Conqueror would now number more than twice the present population of the British isles, or about 90,000,000. So, of course, it is very easy to see how many of them came over to the United States.

Mr. and Mrs. John Jacob Astor of New York are among the best known of his descendants in this country. They also claim Hugh Capet of France, for while Mrs. Astor is descended from

the male line, Mr. Astor's descent is from the wife of the conqueror. The Willings of Philadelphia, the Barclays of New York and New Jersey, the Whitneys, the Beauchamps, the Stewarts, the Rivers, the Wisters and the Brocks are only a few of the best known and most numerous American families included in this great line of descent.

There are many Irish-American citizens who take great pride in a line of descent carrying them straight back to the old Irish kings who reigned even before the time of William the Conqueror. Notwithstanding the time which has elapsed since Ireland had a government of its own, there are prominent families both in America and Ireland which possess authentic genealogical records, going back for centuries, which are clearer than many of the most boasted English records. In a number of instances the names of families have been changed, but the records of the original names are generally preserved. The Phelans, the Whelans, the Falveys and the O'Falveys may trace their descent back through forty-two generations to MacMogha III, who reigned in Ireland in the ninth century, and go almost as far back to Donal of Amgach, the seventeenth king of Ireland.

Strange as it may seem; the real O'Sullivans are descendants from Louis VII of France through Odo O'Connor, the last king of Connaught, as are also the Burkes and several other well known families whose names seem to entitle them to Irish birth. In view of such possibilities, the French maid, modiste or milliner who hails from Cork may not be so wrong in her claims, after all.

The Evans are all supposed to be of royal line, tracing their descent from Conan, king of all Wales, who began his reign in 843. From Meredidd, another king of Wales, descends the Lloyds, Copes, Hydes, Chases and Collins. Many of the families, bearing these names in America may claim descent from England or Scotland, but a careful quest is likely to prove that the founder of the house in any other country was a descendant of the early king of Wales.

The Scotch and French kings at one time were closely allied. Consequently genealogists frequently find that a family supposed to be Scotch is really French if it is traced back to its royal ancestor. There is one family of Carpenters from a French royal line, although most of the Carpenters, like the Meigs, Baxters and Lindseys, are descended from David I of Scotland. The Claibournes of Virginia are descendants of Malcom II, as are also the Chaunceys, while the descendants of Robert Bruce are found under many names.

So long as an ancestor is royal, it makes little difference in the eyes of many people what race he may have sprung from. The Randolphs, one of the proudest families in Virginia, have several ancestors of British royalty, but they still fought hard to establish their claim of descent from Powhatan, the Indian king, whose daughter, Pocahontas, saved the life of John Smith. It is only

within the last few years that this claim has been substantiated by genealogists, as it had been stated that Pocahontas, who married John Rolfe, left no children. The matter caused much research in both England and America and copies of the old marriage announcement of John Rolfe to the Indian princess, which were recently located in the old Bodleian library at Oxford, helped to substantiate the Randolph claim.

There is an old book now in the possession of the library of the Philadelphia Historical society, published early in the seventeenth century, which purports to give the family record of each royal personage in Europe at that time and to carry it back all the way to Adam. This quaint old book has been scoffed at by some genealogists and accepted in part by many others. Since its publication modern research has done much to substantiate many of these royal lines, although this old book is still so much in demand that one man last year traveled all the way across the continent to see it.

The venerable Bede, in his life of Alfred the Great, gives practically the same list, excepting that there is a slight difference in the spelling of a few of the names, accounted for by the different languages in which they have been given. Josephus also partially substantiates some parts of it.

There are now several tables pretending to show how the royal families may be traced back to Adam and the one carrying the descent of Alfred the Great is frequently referred to. It takes thirty-four generations to go back to Egbert, the first king of England who was the grandfather of Alfred the Great, and from him forty-six generations are supposed to lead back to Adam. The table begins with Adam and his scriptural authority for eleven generations, the biblical authority ending with Shem, the son of Noah.

After Shem come twenty-two generations of Saxon chiefs. Among these is Woden, who, under different names, is identified in Roman history and in the traditions of several other nations. The Saxon records come down to the year 495, when the Saxon king Cedric landed in Britain. His descendants ruled for twenty-one generations until Egbert was crowned as the first real English monarch.

Even twenty-five generations ago, the ruling population of the world was so small, compared with the present, that the intermarriage of royal families greatly decreased the supposed number of ancestors, so that any person who cares to trace his genealogy that far back is sure of at least one royal ancestor.

While the descendants of royalty are numerous, the true genealogist has no patience with those who claim the distinction without proper proof. Not long ago a showily dressed woman went into the genealogist department of the Boston public library, and after a couple of hours perusal of English pedigree arose with a visible air of increased pride.



## THE ORKNEY ISLANDS RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

The Orkney islands are 67 in number; more than half of which, on account of their diminutive size and rocky nature, are uninhabited. They are situated in the north of Scotland, and separated from the mainland by the Pentland Firth, which is from 6 to 8 miles broad. Pomona, or the mainland of the Orkneys—the Orcades of the Romans—is the largest island, and Kirkwall is the capital town. It is recorded that Haco, king of Norway, died there in 1263. They were subdued by Harold Harfager, in the 9th century; who appointed Sigurd—the first earl of Orkney—as his delegate. Bell, in his “Principles of the Law of Scotland,” says: “These islands, held at one time of the crown of Denmark by the earls of Orkney, came on failure of those earls into the family of Sinclair by investiture.” The last earl of the Norwegian line appears to have been Magnus, who failed of male issue. Robert III, king of Scotland, confirmed a charter dated 23rd Ap., 1391, by Henry de Sancto Claro (Sinclair), Earl of Orkney, and Lord of Roslyn, who obtained the Earldom in 1379. In 1427 Bishop Thomas of the Orkneys was made Prefect by Eiric, king of Norway, to administer justice to the insulars, according to the laws of Norway, and the common usages in the islands.

According to Torfoeus, or Thermodus (a Danish historian and antiquary, born in Iceland, about 1640, and died 1719 or 1720, aged 80), Orkney was mortgaged or pledged by Denmark to the Scottish crown in 1468 in the marriage-contract between James III, king of Scotland, and Margaret, daughter of Christian I, king of Norway, in security of 50,000 of the 60,000 florins fixed as her dowry. Before that time the Norwegian language was the vernacular, and for some 200 years after, the laws and customs of that kingdom prevailed. Even at the present time traces of the Scandinavian descent of the inhabitants are retained.

In 1750, Mr. James Mackenzie—a writer in Kirkwall, who afterwards removed to Edinburgh; and, later still, to London, where he died a bachelor—published a work entitled, “The General Grievances and Oppression of the Isles of Orkney and Shetland.” He was a great grandson of Bishop Mackenzie, one of the last prelates of Orkney; and a younger brother of Murdock Mackenzie, the celebrated nautical surveyor. He treats, in part, of the gradual and continued increase of the weights used in the islands “above the true measure and standard of Norway, from whence they are derived.” In the course of the work many names and historical data are introduced.

The Scottish kings ruled the islands from 1468 to 1565 by a

substitute, with the title of captain. In 1501, Henry, Lord Sinclair, was Captain-General and Governor. In 1565, Gilbert Balfour, "master-household" to King Henry and Queen Mary, was made governor of the Orkneys, with the power to administer justice and punish transgressors. In 1566 he had an estate granted to him, and his heirs—male, in the island of Westra. The grievances first began about the year 1584, under Robert—Sir Robert Stewart, of Strathdon, in 1565—created Earl of Orkney, 28th Oct., 1581. In 1575 Earl Robert of Orkney stood indicted by Nicol Randal, an Udalman (a free holder of hereditary lands), for outing him of the island of Gersa, which was his inheritance, and seizing upon it for himself. Earl Robert was succeeded by his son Patrick in 1591: at which time King James VI granted lands in the Orkneys to the Moody family of Breckness, and heirs.

Earl Robert not only oppressed the people, but cooped them up, and stopped the ferries and common ways, by soldiers and broken men, lest any should repair to Scotland in order to complain of his treatment of them to the Privy Council. Eventually it leaked out, "That they are so halden under thralldom and tyranny that they can have na passage, neither by sea nor land, to complain heirupon, and sute redress and remeid be the course of justice." As a consequence Robert was sentenced to confinement within the palace of Linlithgow, "and no ways escape forth thair of, till he be fried and relieved be the king, under pain of 10,000 Libs." Later, we read, on pretense of distraining for a private debt, he seized upon the charter-chest of the town of Kirkwall, then a royal burgh, and destroyed all the town's records. "He," so wrote Provost Craigie of Kirkwall, "did put away, cancel, burn and destroy all the said town's papers and evidents." And very probably, it is conjectured, the public standard of the weights. As all the more important functions were held in that town, many precious documents must have been sacrificed in revengeful anger at that unfortunate time. In 1608 Earl Patrick had to answer "to the complaints of the poor distressit people of Orkney." His sentence was "to be remitted to sure ward in the Castle of Edinburgh, therein to remain upon his own expenses." In June, 1612, he was still a prisoner, but at that time within the castle of Dumbarton. Later, he forfeited his life for rebellion.

One clause of the coronation oath taken by the ancient kings was: "I shall prohibit and hinder all persons of whatever degree, from violence and injustice." Notwithstanding this, it is asserted, "that the nobles, chieftains and great land-owners had it too much in their power to tyrannize over and oppress their tenants, and the common people."

After the death of Earl Patrick, the islands were again let out to farmers till 1643, (Sir John Buchanan, of Scotsraig, was farmer in 1624), when they were granted to the Morton family; and

some time later, the right was purchased by the Dundas family.

In the year 1661 about nine-tenths of the landed proprietors were ruined by the use of false weights and instruments. It was said, "and what greatly increases the mischief, the woeful decrease of the inhabitants in general, is like-wise the offspring of these false weights, depriving men first of their land, then of their other fortunes, and at last like a consumption, seizing their very persons, and driving them out of the islands."

The following is a list of surnames of a few of the inhabitants from the year 1514, some of whom are recorded in later centuries: Adamson, Aitkin, Borthwick, Boswall, Clerk, Clouthcath, Comra, Craigie, Farcar, Flet, Foubuster, Fraser, Hall, Housgarth, Kennedy, Linclet, Loutfut, Murray, Newplar, Peirson, Scot, Skarth, Tullo; also Tait in 1615; Randal in 1662; Elphinston in 1691; Traill in 1729.

The oldest church registers are those of Birsay, 1631; Shapinshay, 1632; Kirkwall, St. Ola, and St. Andrews, 1657; and Stromness, 1695.

#### CANISBAY, ISLE OF STROMA,\* CAITHNESS.

[The dates refer to births, unless otherwise stated.]

The children of George Sutherland, Esq., of Brabster, and Mrs. Margaret Gibson: Robert, Jan. 30, 1790; Jannet, Mar. 9, 1791; Anne, Aug. 16, 1793; James, June 17, 1795, at Dundee.

#### FLOTTA, ISLE OF STROMNESS, O.

The children of John Cormack and Esther Smith: Ann, bapt. 28 Sep., 1760; Isobel, bapt. 23 May, 1764; Cecelia, bapt. 12 June, 1768; Esther, bapt. 28 Nov., 1770; Elspeth, bapt. 8 Dec., 1773; Matthew, bapt. 2 Ap., 1775; Christiana, bapt. 22 Mar., 1777.

#### HOLM, ISLE OF POMONA (MAINLAND), O.

NOTE.—"The Session of Holm finding it a loss to them in many cases That a Register of Burials was not regularly kept, and therefor unanimously agreed that this present year 1765 should begin this said Register, and enjoins the Clerk to a strict observance of the Officer this notification upon Certificate to Both." (Burial register 1765-1796.)

The children of William Cormack and Elizabeth Miller: Ann, 15 Sep., 1819; David, 12 Dec., 1826; Jessie, 25 June, 1829.

The children of John Gaddie and Margaret Spence: Janet, 6 Sep., 1823; James, 25 Sep., 1825; Jane, 30 Oct., 1827; Robert, 17

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\*Stroma is not one of the group, but an island in close proximity.

Sep., 1829; David, 20 Nov., 1831; Peter, 28 Dec., 1833; Andrew, 30 May, 1837; Archibald, 12 July, 1842.

[To save space the children's names are not given, being of more recent dates. The names are in the library of the Genealogical Society of Utah.]

Children of George Inkster (Inksetter) and Jane Groatster, from 1827 to 1844; of Peter Isbister and Mary Sinclair, 1830-1841; of Peter Langskail and Margaret Cormack, 1823-1844; of John Laughton and Barbare Gorn, 1827-1848; of John Laughton and Janet Moss, 1827-1832; of Peter Laughton and Mary Sinclair, 1829-1845; of Wm. Laughton and Janet Garriock, 1824-1835; of Andrew Macbeath and Isabella Blaikie, 1843-1853; of Andrew Oddie and Euphemia Corrigan, 1823-1837; of Gilbert Oddie and Isabella Laughton, 1824-1840; of John Wood and Barbara Sinclair, 1825-1841.

#### KIRKWALL, ISLE OF POMONA, O.

Children of John Paterson and Ann Urquhard, 1767-1778; of Harie Fotheringham and Anna Browne, 1692.

#### ORPHIR, ISLE OF POMONA, O.

Children of Peter Flett and Jean Wilson, in Cott Swanbister, 1832-1842; of Charles Hay, in Heatheriquoy, and Margaret Isbister, 1837-1847; of Andrew Leny (Liny, Linay) and Jean Brass in Swanbister, 1828-1841; of Andrew Oliver, in Greenigo, Mary Coban and Catherine Taylor in Breck, 1836-1851; of James Robertson in Upper Groundwater, and Margaret Cummings, 1852-1855; of George Short and Isabella Ballantyne, of Smoogro, 1833-1838.

[TO BE CONTINUED]

BENJAMIN FRANKLIN'S EPITAPH, written by himself.

The Body of

BENJAMIN FRANKLIN,

Printer.

Like the cover of an old Book

Its contents torn out,

And stript of its Lettering and Gilding

Lies here, food for worms;

Yet the work itself shall not be lost,

For it will (as he believes) appear once more

In a new and more beautiful edition

Corrected and amended by

The Author.



## HISTORY OF FORT BRIDGER AND FORT SUPPLY.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

In the year 1853, President Brigham Young purchased from James Bridger, what was claimed by that early mountaineer and trapper to be a Mexican grant of land, together with some cabins known as Fort Bridger. The original Fort of that name was built in 1842, on a delta formed by several branches of Black fork, a tributary of Green river. It was a log fort, or block house, and was occupied by James Bridger during the early migration of settlers to the Pacific Coast and to the valley of the Great Salt Lake. The Utah pioneers of 1847 found it an important way station. Mr. Bridger claimed to hold a tract of country thirty miles square, under the Mexican government, to which the land belonged when he built his fort and made his improvements. But by the Mexican laws he was only allowed nine miles square, and to this he was undoubtedly legally and justly entitled. This claim, or ranch, of nine miles square, with the fort, known as Fort Bridger, and whatever improvements there were made thereon, Mr. Bridger sold to President Brigham Young, and gave a deed for the same, receiving therefor eight thousand dollars in gold. Brigham Young subsequently erected a stone fort and corrals for the protection of animals, and made other improvements on the ranch at an expense of about twelve thousand dollars. From 1853 to 1857, Fort Bridger was quite an important "Mormon" outpost.

At the general conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City, in October, 1853, Elder Orson Hyde was appointed to make a permanent settlement on or near Green river; and on the last day of said conference (October 7th) he read the names of thirty-nine persons selected to accompany him on that mission. The call was sustained by vote of the Saints assembled.

On the 2nd of November, 1853, this company of thirty-nine men started from Salt Lake City, to cross over the mountains to the contemplated settlement. There were generally two men to a wagon; three hundred pounds of flour, seventy-five pounds of seed wheat, half a bushel of oats and forty pounds of the seed ends of potatoes (nicely done up to secure against frost), and a peck of barley to the man. There was one milch cows and a beef creature to the wagon. Besides this the company brought along all necessary teams, arms and ammunition for defense and game, with seed corn and every variety of garden seed, fruit seeds, etc.; also various kinds of tools and implements for farming and mechanical operations.

The company was organized at the State House, Great Salt Lake City, and all left in high spirits on the day previously mentioned organized as follows: John Nebeker, captain; John Harvey, first lieutenant; James Brown, second lieutenant; Elijah B. Ward, pilot and Indian interpreter. The names of the other brethren were: John L. Ivie, David Brinton, Franklin Neff, Granville W. Huffaker, Austin G. Green, Robert P. Gibson, William Pierce, Josiah Arnold, John M. Lytle, Augustus Bingham, Leonard Wines, Edmund F. Palmer, George Stringham, Benjamin W. Rolf, Moses Saunders, Reuben W. Perkins, William J. Smith, Franklin M. Perkins, Ute Perkins, Christopher Merkley, John Larson, Alexander Robbins, Charles Pulsipher, Albert Knapp, William W. Sterritt, Isaac Carpenter, William Garr, William Elliot, George W. Perkins, John Leonard, William H. Lee, Andrew J. Pendleton, Adam Spiers, Daniel Meacham, John Alger.

The company arrived at Fort Bridger, Saturday, November 13, 1853, having had good weather, good luck, and good health on the journey, with the exception of Franklin M. Perkins, who suffered some with the mountain fever.

When this company was fairly under way, Elder Orson Hyde set right about raising another company of volunteers to follow the first, and in less than two weeks he had fifty-three young, hardy men (well fitted out with large supplies of everything necessary), twenty-six wagons, and from two to five yoke of oxen to the wagon, besides about fifty head of beef cattle, and nearly as many milch cows. In the company were mechanics of all kinds necessary, tools and implements in abundance, besides clothing, blankets, leather, nails, etc. Most of the outfits for these men were raised in Sessions settlement (Bountiful), Davis county, Utah, by voluntary donations.

Orson Hyde, in commenting on the fitting out of this expedition, writes: "This settlement (Bountiful) is forward in many good works. The ward gave \$100 in cash and still gave flour and cattle, and a little money. The merchants of the city showed a liberal hand also. They gave, in very necessary articles, about \$250. Mr. Jones, of the old firm of Jones & Kerr, of St. Joseph, Mo., Mr. Nixon, Mr. Cogswell, Mr. Mason, Livingston & Kinkead, Mr. H. Livingston, Mr. Southworth, Mr. Risley, Mr. Ivins, Mr. Goddard, Mr. McKenzie and Mr. Brewer are the merchants that donated the amount. Mr. Enoch Reese fitted out two men with wagon, teams and every necessary thing. Mr. Dustin Amy fitted out one man. A more general good feeling I never witnessed at the fitting out of any company."

This company got fully under way on Wednesday morning, November 16, 1853, in the following order: Isaac Bullock, captain; William Muir, first lieutenant; William Price, second lieutenant; and John L. Dunyon, surgeon; Joseph Henry, Peter Carney, Ransom Hatch, Orrin Hatch, William Neeley, Joel Loveland,

George Hutchings, Frederick Gale, Thomas Rigley, Robert Alexander, — Davies, — Pierce, Amenzo Baker, William Perkins, Stephen K. Wilbur, William M. Safford, Charles McKinley, William B. Hutchins, John Dillworth, Emanuel Long, Leonard Rice, George Clawson, Nephi Packard, Cyrus B. Hawley, S. J. Lamb, John Faucett, James Ivie, William D. Johnson, Lorin H. Roundy, A. B. Wild, John H. Nooks, Samuel C. Pine, Asa O. Boice, C. H. Allen, Andrew Allen, George Hawley, C. Billingsley, Alexander Cowan, James Cowan, George A. Leslie, Robert Burns, John Lowe, Abraham Cradwick, Daniel Davies, Isaac Baum, Silas Pratt, Thomas Daniels, Joseph Daniels, — Baker.

Orson Hyde, in continuing his account, says: "On the evening of the 15th (Nov., 1853), Mr. Silas Pratt was wounded in the hand by the accidental discharge of a pistol. Dr. Dunyon and myself dressed the wound, and in the morning he was able to join the company and proceed on with them.

"The people generally responded to my call in a manner that became them; some few exceptions. It is not always those who are the most able and the most anxious to be thought forward and liberal, that really do the most. This I found to be true in raising and fitting out this company. It is one thing to wear the name of a 'Mormon' and another thing to do the work of a 'Mormon.'"

"But I have no complaint to make. Time will prove who worships the god of this world, and who the God of the world to come. I hope to overtake the last company before they arrive in the place of their destination, or very soon after."

The two companies joined their forces and located a settlement (which they called Fort Supply) on Willow creek, a tributary of Smith's Fork, about two miles above the confluence of the two streams, and about twelve miles southwesterly from Fort Bridger.

The following winter was a cold one, the thermometer on one occasion registered 25 degrees below zero, and some of the cattle belonging to the settlers froze to death. A number of Shoshone Indians wintered with the settlers.

Under date of March 5th, 1854, Brother Robbins, one of the settlers, writes from Fort Supply to Elder Orson Hyde as follows:

"We are enjoying first rate health, and have ever since you left. The spirit of the Lord has been with us, and we have enjoyed ourselves much. We have had pretty cold weather most of the winter, though not as much snow as was anticipated; the most on the ground at one time has probably not exceeded one foot on the level; but in consequence of the west winds our animals have had a good chance to get at the grass. The severe weather set in about the first of January, and the thermometer stood on the 6th, 17° below zero at sunrise; on the 20th, 25° below, at sunrise on the 21st, 30° below. A few cattle died, and some who went out to see to the stock got their feet slightly frozen. At this date the

thermometer ranges from 8° to 12° above zero, with frequent snow squalls. We had a Shoshone family with us some two months—an old lady with two sons and one daughter; all of whom have been uniformly friendly, and we have mainly supported them, as they could not hunt to advantage during the cold weather.”

The “Deseret News” of June 22, 1854, contains the following:

“By our latest advices from Green River Ferries, and Fort Supply, dated the 17th and 20th inst., we learn that matters are moving on quite harmoniously; but the question whether farming can be carried on there to advantage is still undetermined.

“It is quite probable that the richest product of Green River county will be the coal from the extensive, rich, and thick coal beds on Bitter Creek; unavailable at present, merely from the lack of facilities for transportation to our settlements.”

A small crop was raised in Fort Supply in 1854, but in the fall of that year, it was still a question whether or not farming could be made successful in that high altitude.

Elder George Boyd, who arrived in Salt Lake City from Fort Supply July 2, 1855, reported that the settlers there had 70 acres of wheat looking fine, and that there were no grasshoppers.

Elder James Robison, who left Fort Supply July 18, 1855, for Salt Lake City, reported the crops at the fort looking fine, and the brethren were all well and in good spirits. The grasshoppers had so far done no damage in the fields.

Judge Isaac Bullock, who resided at Fort Supply, gave a very favorable report of the new settlement in the fall of 1855, though the frost that year had destroyed considerable of the scanty crops. Under date of Oct. 5, 1855, he writes:

“I arrived safely at Fort Supply, Sept. 25th, after being absent a month and five days. I found the brethren generally enjoying good health and spirits. The wheat had suffered very much from a severe frost on the 17th of September, which killed nearly everything that had not fully matured, cut down the potato tops and gave the trees and shrubbery a chill that turned the leaves down in humble submission, as preface to what was coming. On the night of my arrival, ice froze one-fourth of an inch thick on the north side of my room. The wheat, which was in the milk, or dough, is mostly spoiled, being frozen stiff, and one-half of our wheat crop is cut off. Three acres of wheat were ripe and harvested before the frost. It is a busy time here now, and the Indians are coming all around us. We have our grain to harvest, potatoes to dig and crops to secure, and with all our care and diligence the natives are bound to have a share; the way they glean among the sheaves and grapple the potatoes is a caution. Tababooindowetsy and band, who were lately at Great Salt Lake City and made a treaty with the Utahs, have come back and are camped on Black’s Fork. Brother Menzo Baker and myself were sent to them. We went to his camp Oct. 1 (1855), found him



not at home, but conversed with some of the old men. They informed us that their chief would not come until late in the evening. The next day, Oct. 2nd, we met the chief and principal counselors, and had a talk with them. They are camped twelve miles from our fort, and ordered us to bring a wagon load of potatoes, and also one of flour, as if they were lords and were to be obeyed. They demanded a beef, some flour and other articles of George W. Boyd, who is in care of Fort Bridger, and he had to 'fork over'; after which they were not satisfied, but went to Jack Robinson's, a mountaineer, and shot one of his best work oxen, sinking the arrow to the feathers, then passed round and shot a yearling steer belonging to Bridger's ranch. We answered all their captious complaints to the best of our abilities. At times they manifest the most friendly feelings imaginable, and at other times they are hostile. Thus you can see that we have to exercise the greatest patience imaginable to get along with them. They intend starting to the buffalo country in about 20 days."

Early in 1856, a number of other families were called from the older settlements in Utah to strengthen the pioneer settlement of Fort Supply. In the spring of that year Edson Whipple brought a portable grist mill to Fort Supply.

On Sunday, Feb. 24, 1856, the following brethren were called from the stand in the Tabernacle, Great Salt Lake City, to go on missions to Green river (or Fort Supply):

From Springville—Myron Crandall, James Oakley.

From Palmyra (near the present Spanish Fork, Utah county)—Alexander Robertson, Stephen Markham, William Berry.

From Provo—William M. Daniels, Aaron M. Daniels, George Porter, James A. Ivie, Lucius N. Scovil, Edson Whipple, John H. Van Wagoner, Clinton Williams, John Sessions, Alva Downey, George B. Teeples, Peter W. Conover.

From Tooele—Eli B. Kelsey, Eli Lee.

From Great Salt Lake City—Jerome B. Kempton, Addison Everett, William Snow, Curtis E. Bolton, James Baldwin, William Bird, Thomas Jenkins, Isaac Duffin, E. P. Duzzette, Daniel Greening, Jonathan Moreton, Edward T. Mumford, David Mustard, Henry Cooksley, Spencer Wiltbank, George Snell, William W. Sterrett, Joseph A. Thompson, William K. Parker, Robert Coster, William M. Thompson, Thomas Frazier, James Young, John A. Wakeham.

From Payson—Jeremiah Bingham.

From Nephi—William Meeks.

From Lake City (American Fork)—Arza Adams.

The "Desert News," in its issue for March 5, 1856, has the following under the caption, "Greater Mill for Fort Supply:"

"Brother Edson Whipple intends taking a portable grist mill to Fort Supply, which will be a great benefit to the settlers in that region, until the demand calls for the erection of mills on a

more extensive scale. Brother John Van Wagoner says that the mill above noticed will make good flour, and is amply sufficient to grind the wheat now on hand in that place, and may probably answer to grind all the wheat and corn, that will be raised in Green River county during the season."

In April, 1856, Elder George A. Smith visited Fort Bridger and the near settlement of Fort Supply and held meetings with the people.

Lewis Robison reported on March, 1856, that the weather at Fort Bridger was pleasant, that the snow had left the lowlands and benches, and that the Indians in that region remained peaceable.

Under date of April 28, 1856, Elder Smith writes from Fort Bridger to the "Deseret News:"

"After a cold and unpleasant journey we arrived at this place (Fort Bridger) on the evening of the 26th. In consequence of the scanty feed the principal part of the company did not arrive until the 27th, and remained here today for the purpose of procuring additional animals, and making repairs upon some carriages which were roughly used while crossing the Wasatch mountains. An assembly of the inhabitants of this place met at 2 o'clock, and were addressed by Elder Orson Pratt, Captain Abraham O. Smoot, Marshal Heywood and myself. General Robison has commenced ploughing, although the season is backward. Elders Ezra T. Benson, Erastus Snow and myself accepted an invitation from Judge Bullock to visit his residence at Fort Supply. We went up the Black Fork road, through a very fine and rich bottom, capable of producing the choicest grain, vegetables and fruit, and were surprised to find that Fort Supply was seven thousand two hundred feet above the level of the sea, according to the best estimate that we could make of its relative position to Bridger. Banks of snow were laying three feet deep around the fort, which is made by setting six feet in the ground a double row of pickets eighteen feet long about one foot through and pointed at the top, thus enclosing about ten acres. The workmanship of this stockade, with its bastions, indicates creditable skill and union on the part of its projectors and occupants. A two-story house, used for a court house and other public purposes, twenty-five neatly constructed dwellings, and substantially made corrals and stockyards evidence the energy and taste of the people and also the fruitfulness of the soil, for we saw nine stacks of wheat in one yard, and several stacks of hay and oats keeping the wheat stacks company. Judge Bullock also showed us his fine pigs, which were enough to make us fancy that we were in Berkshire. Cattle, horses and sheep wintered over seven thousand feet above the level of the sea and north of latitude 41°. Some of them which last fall were too poor to travel and left by the immigration, are in fine condition, although the snow has been drifted so

deep as to entirely cover the stockade. An adjoining field of 200 acres is enclosed with a fence worthy of being patterned after by any settlement that I have visited in the Territory; it is built of substantial poles laid up in Virginia fence style with stakes and riders. This enclosure has a great variety of soil and a large additional field will be made this spring. About twenty-five families have just arrived to strengthen the settlement, and a grist mill will be in operation in a few weeks. The settlers have saved everything that would feed stock, even to the wheat headings and chaff. The wheat was mostly bound up in good order, some persons having upwards of forty bushels of the best wheat that I ever saw. We ate, while there, some potatoes and beets, as good as can be produced. The quantity and quality of the timber, which lies some five or ten miles south of the Fort, is unsurpassed in the mountains. The success of this settlement, at so great an altitude, shows conclusively what may be done with some of our mountain valleys, those which have been considered a couple of thousand feet above the level of cultivation. We returned to this place (Fort Bridger) by the county road, which gave us a fine opportunity to view the rich bottom lands and fine timber of Smith's Fork. General Robison and his kind lady have entertained us with a generosity and hospitality that cannot be easily surpassed."

Elder Isaac Bullock, under date of Oct. 1, 1856, wrote as follows to the "Deseret News:"

"We have just got through with our wheat harvest, and are now harvesting our oats, potatoes, beets, etc. Notwithstanding the frost of Sept. 7th, we will have half a crop of wheat, and our potatoes are turning out as well as could be expected. Our Snake friends are coming in to receive their portion of wheat, potatoes, etc. Bazel, one of the Snakes who has lived in the fort with us during the last year, has raised about thirty bushels of wheat and some vegetables. He and his squaws have harvested it clean and neat, and appear to feel well satisfied with their prospects for bread through the winter. Brother Jerome Kempton and William Sterrett have burned a kiln of lime of first rate quality. Brother Edson Whipple has attached a thrashing machine to his grist mill; it is propelled by water. Brothers Alger, Pulsipher and Daniels are erecting a saw mill, which we expect will be ready to run in the course of eight or ten days. The brethren are all alive, preparing for winter, and Fort Supply is becoming more desirable than it was. A large party of Snakes and Arapahoes is on the headwaters of the North Fork of the Platte, preparing to go to war with the Utes."

Elder Lewis Robison writes under date of Feb. 21, 1857, that but little snow had fallen in and about Fort Bridger and Fort Supply during the past winter.

In the spring of 1857, T. D. Brown surveyed a new city plat about three miles north of Fort Supply and seven miles southwest of Fort Bridger, on the bench between Black's and Smith's forks.

President Isaac Bullock wrote under date of July 4, 1857, that "the weather in the region of Fort Supply was cool and stormy until the 20th of May, freezing almost every night. For this cause the vegetation was rather backward, having been repeatedly cut down. On the morning of the 26th of June, ice formed three-eighths of an inch thick and cut down the potato vines, but they were again springing up. Several of the brethren were assisting in the labor at Fort Bridger. Barley, oats and potatoes had been planted on Green river, about one mile below the ferry. Wash-e-keek and his band were very friendly. On the 26th of June a band of some 40 Arapahoes visited the fort, they were on their return from a fruitless chase after the Uinta Utes. The July mail eastward bound had arrived at Bridger in 36 hours from Great Salt Lake City."

Fort Bridger and Fort Supply were deserted by the "Mormons" in September, 1857, on the approach of Col. Johnston's army. George A. Smith, on his way east with a military expedition, reports that on the 29th of September, 1857, he met (between Yellow creek and Bear river) some "fifty families" fleeing from Fort Supply and Fort Bridger, with ox and horse teams, and their herds of cattle," bound for Great Salt Lake City. On the arrival of the army at Fort Bridger in the fall of 1857, Col. Johnston, commander of the army, took possession of that fort in the name of the United States, and declared it to be a military reservation. The reservation was also extended over the settlement and farming lands of Fort Supply.

Alfred Cumming, who succeeded Brigham Young as Governor of Utah Territory, subsequently made an attempt to restore the property to the citizens who had been dispossessed by military authority, but his efforts proved unsuccessful, being overruled by John B. Floyd, then Secretary of War. The loss and damage sustained by these "Mormon" Pioneers in this case were about \$300,000.

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## NOMENCLATURE.

BY DENA B. HURD, IN "A HISTORY AND GENEALOGY OF THE HURD FAMILY."

Through all the centuries of antiquity, man has left but one memorial; through all the countless ages to come, man can erect but one eternal monument, his name!

Before dynasties were established, when tribes fought and defeated their brother tribes, and formed clans, there was significance in a name, for their deeds of valor were recorded only by



lingual transmission; and many were the traps invented to instil into the growing mind that accurateness so important.

The old father, knowing that his trust must be delivered into the keeping of the boy, began early in the training; and as the narrator lived over the story of his ancestors, his blood grew warm; his voice rose and fell in cadence now gentle, then appalling, now gruesome, then sweet and musical, as he told the wild-eyed, breathless boy of his family achievements; the history of his people; the history of his country; the history of his world; all its arts, its music, its triumphs and tragedies; its conquests and defeats, embodied in a *name*. Little wonder that the young listener, ever ready for adventure, felt his heart throb in sympathy and in accord with the rhythm of the narrative—music to his ears! Had he not know all his life that to him would be transmitted all that was known of his world's past? Sitting in the twilight alone, beneath the diamond-studded canopy of silver gray, night after night, month after month, year after year, recording History; leaving no opportunity pass to plant deep down into the soul of the listener these facts, whether they were of success or defeat, with equal force—leading, teaching him who would cherish the record as a sacred heirloom to be handed down with the *name*. Precious heirloom indeed it has been, but for those long, tedious if exciting recantations and repetitions, many of our historical traditions, valuable or merely interesting, would have passed into oblivion.

The significance of names cannot be repudiated; the name that is linked with truth and right reflects back its lustre, and so will the guilt-stained name burn a blackened, lasting blot, a warning to posterity. Originally, all names were given to the individuals who bore them with reference to some circumstance, place of birth, or sentiment. With an important change in a man's life, his name was often changed to fit his new circumstances.

The ancient Egyptians, Hebrews, Babylonians, Greeks, Assyrians, and Persians had no family names; neither did the early Romans. The influence of nomenclature was first felt when Rome became mistress of the world; then every Roman citizen was given three names: the "prænomen," or personal name; the "nomen" or name of the gens or clans; and the "cog-nomen," or family name. Conquerors and men of achievement were often complimented by the addition of an "ag-nomen," or fourth name, commemorative of their conquests. The Roman personal names referred to the personal appearance; the ancient Greek names more often implied some virtue or natural gift, and in many instances, a family name may be traced by this means. These names were supplemented by the name of the place of birth or the occupation.

The modern system of nomenclature became prevalent about A. D. 1000. The early adventurers introduced suranmes, and

they came into use in Scotland in the twelfth century. Some districts of Wales have not yet established the use of surnames. The sources from which modern nomenclature has its origin are: Characteristics, rank, profession or occupation, locality or natural objects, and patronymics; the latter embraces the Scotch "Mac," the Irish "O," the Norman "Fitz," the German "Cohn," the Scandinavian "sen," and the Russian "vitch," all having the same force and meaning as the English "son." The Hebrew used the word "ben" and the Welch "ap," and placed the word between the name of father and son; Jacob ben Levi, meaning Jacob the son of Levi; the Welsh Evan ap Donald became Evan-John, son of Donald or John Donald.

In Spain the wife retains her name after marriage, and the son may adopt either paternal or maternal name for his own. In many states of the Union the name may be changed for a just cause, but only by securing a special act of the legislature of the state.

## RARE OLD ENGLISH BOOKS IN THE LIBRARY.

In its search for books that shall be of value and interest to the members of the Genealogical Society of Utah, some rare volumes have been obtained and are now in the society's library. A few of these are herewith described.

One rare volume of over 800 large pages was printed in 1732. The title page reads as follows: "Royal Genealogies: or the Genealogical Tables of Emperors, Kings and Princes From Adam to these Times, in Two Parts. Part I, Begins with a Chronological History of the World, from the Beginning of Time to the Christian Era, and then the Genealogies of the earliest great Families and most ancient Sovereigns of Asia, Europe, Africa and America, down to Charlemain, and many of 'em down to these Times. Part II, Begins with the Grand Revolution of Charlemain, and carries on the Royal and Princely Genealogies of Europe down to These Times, concluding with those of the Britanick Isles, by James Anderson, D. D. London: Printed for the Author by James Bettenham, M,DCC,XXXII."

A curious and very ancient looking volume is a series of charts or tables printed in colors which aims to give "a general view of the state of the World from the Deluge to the Nineteenth Century of the Christian Era, by Jehosaphat Aspin, 1816."

A very fine specimen of map making is found in a geography published by Robert Wilkinson, London, in 1823. The title page calls it an "Atlas Classica, being a collection of maps of the coun-

tries mentioned by the ancient authors, both sacred and profane, with their various subdivisions at different periods."

One of the oldest books in the library is "Monumenta Westmonasteriensia: or an Historical Account of the Original, Increase, and Present State of St. Peter's or The Abby Church of Westminster, with all the Epitaphs, Inscriptions, Coats of Arms, and Atchievements of Honor belonging to the Tombs and Grave-Stones; together with the monuments themselves faithfully described and set forth, by H. K. of the Inner-Temple, Gent. London, Printed for C. Wilkinson, and T. Dring, at the Black-Boy, and at the Harrow in Fleet street, 1683."

The library contains a number of Biographical histories of rare interest. One of the oldest is dated London, 1683, and is "The Lives of Sundry Eminent Persons in this Latter Age, by Samuel Clark, Sometimes Pastor of Bennet Fink, London." Two volumes of "Evangelical Biography" give some very interesting accounts of "Eminent Christians, their Lines, Sufferings, Experiences, and Happy Deaths." These books date from 1807.

A Biographical History of England "from Egbert the Great to the Revolution," printed in 1775, contains an interesting dedication by the author, the Rev. J. Granger, to Horace Walpole. He quaintly says among a lot of interesting things, that he wrote "neither for fame nor bread," but only to amuse himself. "This singular book," he says, "will, doubtless, be numbered among my idlenesses, perhaps my weaknesses; but, I hope, never among my sins. \* \* \* I was not sufficiently informed of my ignorance when I undertook it: like one walking in a fog, I fancied I saw it at a distance, when I was surrounded with it. \* \* \* The pleasure of writing resembles that of traveling: many delightful scenes present themselves on the road; but there are also objects to create disgust, and it is attended with languor and fatigue."

Among the valuable books in the library are Douglas' Baronage of Scotland, printed in 1798. It contains "an Historical and Genealogical Account of the Gentry of that Kingdom." Douglas' Peerage of Scotland, second edition, printed in 1813, deals with the nobility of that kingdom "from their origin to the present generation." These are large, well preserved books, full of valuable and interesting matter. Two volumes of English Peerage are dated 1790.

Most of these books have been procured through the efforts of George Minns, the English genealogist, some of them being donations from him to the library.

## HOW THE ANCESTRY OF HEBER C. KIMBALL WAS OBTAINED.

BY SOLOMON F. KIMBALL.

Soon after Heber C. Kimball joined the Church of Jesus Christ of Latter-day Saints, his father's family became so embittered towards him, on that account, that he was unable to secure from them anything that would lead to the discovery of his ancestry, placing him in the humiliating position of not even knowing the name of his grandfather. He was so disturbed in his mind over this condition of things that he could hardly contain himself. This was especially so after the Prophet Joseph Smith's inspired address on vicarious work for the dead had been given.

As soon as the Nauvoo Temple was completed he officiated in that holy edifice for seven of his deceased relatives, including his parents; but at this point the work for his kindred dead ceased for want of more names.

In 1853, he employed a genealogist by the name of Kane to visit his relatives in the East for the purpose of obtaining records that would enable him to learn of his grandfather, and then to continue the search along ancestral lines as far back as possible.

In the course of a year, Mr. Kane reported to President Kimball that he was unable to get access to his father's family Bible, in possession of his sister Eliza, consequently he received no aid from that source. However, he had come into possession of other material which, he claimed, proved that the Kimball family were of Scotch descent, and that their ancient name was Campbell instead of Kimball. President Kimball, having implicit confidence in Mr. Kane's genealogical ability, joyfully accepted his report, and the Scottish idea of Campbell prevailed among the Kimball family of Utah for more than forty years afterwards, when this theory was proved untrue.

It is interesting to note how the minds of men outside of the Church of Jesus Christ of Latter-day Saints are moved upon by unseen powers, and unwittingly made to assist those who are trying to observe the commandment to seek after and do work for the dead. In 1887 (nineteen years after President Kimball's death) a glorious spirit seemed to permeate the minds of the whole family, stirring them to action. That same year not less than four hundred of his descendants gathered at Fuller's Hill Gardens, in Salt Lake City, and such a time of rejoicing as was experienced on that occasion is seldom witnessed. Those present were inspired by unseen powers, and they partook of the prophet's declaration:

"Glad tidings for the dead; a voice of gladness for the living and the dead; glad tidings of great joy. How beautiful upon the mountains are the feet of those that bring glad tidings of good things; and that say unto Zion, behold! thy God reigneth. As.



the dews of Carmel so shall the knowledge of God descend upon them."

Strange to say, the same year that the Kimball family met at Fuller's Hill Gardens, Professor A. L. Morrison, of Windom, New Hampshire, whose mother was a Kimball, and Professor S. P. Sharples of Boston, Mass., whose wife was a Kimball, at about the same time and unknown to each other, both commenced work on a genealogical history of the Kimball family of America. Both of these expert genealogists continued their labors for seven years before they became acquainted with each other. After that, they became co-workers and co-editors for three more years, when they had completed one of the most perfect genealogical works published up to that time in the United States. It contains 1278 pages, and the names of 13,000 of Heber C. Kimball's ancestors. They made the remarkable discovery that all of the Kimballs of America were descendants of two brothers, Richard and Henry, who came from Rattlesden, Suffolk County, England, to America, in 1634, on the ship *Elizabeth*. They visited the old Kimball homes in that part of England and traced the family name back for 500 years. The wealthy Kimballs of the United States furnished the means to carry this enterprise through, amounting to thousands of dollars.

Another remarkable coincident in connection with this genealogical question was that just previous to the coming forth of the Sharples-Morrison publication, several representative members of the Kimball family of Utah were moved upon by the spirit of the Lord to employ Brother B. F. Cummings, of Salt Lake City, to ascertain, if possible, some facts about Heber C. Kimball's grandfather. After some time had been spent by Brother Cummings in this direction, he made the following report:

"I have discovered that James Kimball of Bradford, Mass., is the grandfather of Heber C. Kimball, and he was born at the above mentioned place November 8th, 1736. He moved from there to Hopkinton, New Hampshire, and while living there, married a young lady whose given name was Meribah. In 1796, with a family of eleven children, he moved to Sheldon, Franklin County, Vermont, where he lived the remainder of his days. His children's names are Elizabeth, John, Rhoda, Dorothy, Solomon, Betty, James, Moses, Stephen, Cornelia and Jessie."

Brother Cummings made this important discovery just in time to get these facts printed in their proper place in the Sharples-Morrison History, including a full-page portrait of President Kimball and a short sketch of his life.

Soon after this genealogical history was published, Hon. G. F. Kimball, of Topeka, Kansas, commenced the publication of "The Kimball Family News," a monthly periodical of considerable importance. Each month Professors Morrison and Sharples furnished for this journal long lists of names, which showed the

number of President Kimball's ancestors to be upwards of 14,000. All of these that were eligible have been baptized for and upwards of 1,000 males and all of the females have been endowed.

The ancestral line of the Heber C. branch of the Kimball family runs as follows: Solomon was the father of Heber, and was born in 1770. His wife's name was Anna Spaulding. Solomon's father's name was James, and he was born in 1736. His wife's given name was Meribah. James' father's name was Jeremiah, and he was born in 1707. His wife's name was Elizabeth Head. Jeremiah's father's name was David, and he was born in 1671. He married Elizabeth Gage. David's father's name was Benjamin, who was born in 1637. His wife's name was Mary Hazelton. Benjamin's father's name was Richard, the emigrant who was born at Rattlesden, Suffolk County, England, in 1595. His wife's name was Ursula Scott.

The spiritual-minded members of the Kimball family of this intermountain region believe that their illustrious father, Heber Chase Kimball, had much to do with the coming forth of the genealogical history of the Kimball family of America, and all rejoice in the following inspired expressions of the Prophet Joseph:

"Let the dead speak forth anthems of eternal praise to the King Emanuel who hath ordained before the world was, that which would enable us to redeem them out of their prison; for the prisoner shall go free."

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THE FRENCH REVOLUTIONARY CALENDAR.—The revolutionary calendar, intended by the first French republic to supersede the ordinary calendar, dating from the Christian Era, commenced its first year from the 22 of September, 1792. The year, beginning at the autumnal equinox, was divided into 12 months of 30 days, with 5 additional days (Sansculottides) for festivals, and 6 in every fourth year. The names of the months were and began as follows:

Vendemiaire (Vintage) .....	Sept. 22
Brumaire (Fog) .....	Oct. 22
Frimaire (Sleet) .....	Nov. 21
Nivose (Snow) .....	Dec. 21
Pluviose (Rain) .....	Jan. 20
Ventose (Wind) .....	Feb. 19
Germinal (Seed) .....	Mar. 21
Floreal (Blossom) .....	April 20
Prairial (Pasture) .....	May 20
Messidor (Harvest) .....	June 19
Thermidor or Fervidor (Heat) .....	July 19
Fructidor (Fruit) .....	Aug. 18

This calendar lasted 13 years, being abolished in favor of the ordinary one at the end of 1805.—A. A. RAMSEYER.

## APPROXIMATING DATES.

BY SUSA YOUNG GATES.

Few of the Saints who undertake ordinance work for their dead relatives or friends know how to prepare the records for that purpose, and many of them waste hours and hours of their own time as well as wasting valuable time of the Temple recorders, who have to elicit the necessary information by a process of questioning and catechising, sometimes lengthy and irritating.

Let us give an illustration: Mary Jones enters the room in any one of our temples, and walking up to the recorder's desk, she announces:

"I want to be baptized for my dead grandmother."

"Yes," replies the recorder, "where is your record?"

The sister says she has no record, indeed, she only knows her grandmother's name. Now begins the long and tedious process of convincing Mary Jones that she knows a great many things about her grandmother, concerning whom she thinks she knows almost nothing. The questions would run like this:

"What is your grandmother's name?"

"Oh, her name was Ellen Jones."

"Was Jones her married or her maiden name?"

"Jones was my grandfather's name, of course, so it was her married name."

"Then her name was *Mrs.* Ellen Jones. Do you know her maiden name?"

"Yes; her maiden name was Matthews."

"Then," says the recorder, "her proper name was Ellen Matthews. Did she have a middle name?"

"Let me see; yes—I think she did—let me think—Oh, yes, I have heard mother say grandma's full name was Ellen Ann."

"So!" sighs the patient recorder, "your grandmother's maiden name in full was Mrs. Ellen Ann Matthews Jones. Is that all?"

"Yes, oh, yes, that is all; I am sure that's all I know about her."

The recorder smiles as he replies to this:

"We'll see! When was your grandmother born? Where was she born? When did she die?"

The granddaughter again protests her utter ignorance on all these points, but the better-informed recorder continues his careful questions:

"You say you don't know the date of your grandmother's birth; can you tell me which was her eldest child?"

"Oh, yes; Uncle John is five years older than mother."

"Exactly," replies the recorder, "and what is the date of your mother's birth?"

"Mother was born 10 March, 1823."

"Then, if she was five years younger than the eldest child, John was born in 1818."

Mary Jones admits this to be true. Then the recorder says:

"Now, if your grandmother's oldest child John was born in 1818, it is safe to assume she was then about twenty years of age. That is the rule with genealogists of approximating the mother's birth date. Accordingly it should be entered on the record that your grandmother was born *about* the year 1798. Now, *where* was she born?"

"I don't know," answers the granddaughter.

"Where did she live? Did she come to this country?"

"No, she never heard the gospel. She lived and died in Leicester."

"Do you mean in Leicester, Leicestershire, England? Please say just what you mean, for there are Leicesters in the United States. Now if she *lived* in Leicester, Leicestershire, England, we enter that in the 'Where Born' column, with the little word *Of*, just before it, and that indicates that your grandmother lived at some period of her life, in Leicester, Leicestershire, England. So, now, we have your grandmother's full name, and the name of the town, shire and country where she lived. Let us now find out about her death. If you don't know when she died, can you tell me if you ever saw her, or if any of your children were born before her death?"

"Oh, yes," discovers Mary Jones, "my son James was three years old when grandmother died."

"When was your son James born?"

"1878."

"Then your grandmother died in 1875. Thus, you see, we have the full name and the approximated birth date, place of birth, and death date of your grandmother, and yet you told me you knew nothing about her except her name. You know, but you don't know what you know, so you needed an awakening."

The recorder then has to discover, in the same slow, painstaking fashion, the facts concerning Mary Jones' grandfather, uncles and aunts. And all because Mary Jones did not, or would not, take the time to sit down and think out all these facts before going to the Temple. The weary, precious hours that are wasted in this way daily, weekly! What can be done to avoid this?

Let the Saints learn to approximate facts and dates in their genealogical research, and observe these rules:

Write all obtainable information clearly, and in proper form, before going to the Temple.

Approximated dates of birth and death can be counted forward and back from some given date—such as the birth date of a child or other close relative. This can be carried up or down for generations, allowing twenty-two to twenty-five years as the probable age of a man at time of birth of his eldest child, or twenty years



between the birth of the mother and that of her eldest child. Always write the word "about" before approximated dates. Allow two years between each child.

When place of birth is unknown, give the name of place where the person lived, preceding such names with the word "of"—"Of London," "Of Boston," "Of Christiania."

Death dates can sometimes be approximated through other facts, such as wills, deeds, other marriages, etc., etc. Use the words "Died before," or "Died after," as may be indicated.

Let this subject be carefully studied by our friends and students of genealogy. Surely it is "worth while."

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## BOOK REVIEWS.

*The House of the Lord*; a study of holy sanctuaries, ancient and modern, including forty-six plates illustrative of modern temples, by James E. Talmage, one of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints. Published by the Church, and for sale by all bookstores, price \$1.50.

This is a book that should be of more than ordinary interest to all who are engaged in work for the dead, whether they are occupied in the immediate activities of the temples, or in the preparatory work of genealogy. The author in his preface says: "Among the numerous sects and churches of the present day, the Latter-day Saints are distinguished as builders of Temples. In this respect they resemble Israel of olden time. It is not surprising that great and widespread interest is manifest respecting this peculiarity of the Church of Jesus Christ of Latter-day Saints, nor that questions are continually arising as to the purpose and motive behind this great labor, and the nature of the ordinances administered in these modern Houses of the Lord. To answer some of these questions, and to place within the reach of earnest inquirers authentic information concerning the doctrine and practice of Temple ministration, this book has been written."

The headings of the Eleven Chapters are as follows: A Preview of the Subject; Sanctuaries in Earlier Dispensations; Need of Temples in the Present Dispensation; Modern Temple Ordinances; Modern Day Temples; The Great Temple at Salt Lake City—Historical, Exterior and Interior—a chapter on each division; Temple Block; Other Utah Temples; Conclusion. Then follows the forty-six pictures, printed on beautiful plate paper, with description on opposite pages. Most of these

pictures are from photographs taken of the interior of the Salt Lake Temple and now for the first time published.

*Perkins Families in the United States in 1790*, compiled by D. W. Perkins, Utica, N. Y.; 46 pages with index, price \$1.

The First Census of the United States was taken in 1790 and the existing schedules are on file in the Census Office in Washington, D. C., in twenty-seven volumes and all the genealogical facts therein contained appertaining to the Perkins Families are here given.

There were enumerated 587 of the name of Perkins whose families consisted of 3,327 individuals, who settled as follows: In Maine, 73; New Hampshire, 76; Vermont, 29; Virginia, 29; Massachusetts, 154; Rhode Island, 12; Connecticut, 88; North Carolina, 50; New York, 18; Pennsylvania, 17; Maryland, 16; South Carolina, 25. In New York City there was one family of the name and only eighteen others in the whole state. In Boston there were ten families, while in the towns of Ipswich and Topsfield, where John Perkins and his three sons originally settled, there were thirty-five families.

A brief account of John Perkins, senior, the first settler of the name in New England, is also given, with facts relating thereto, which tend to prove he was a native of Hillmorton, Warwickshire, instead of Newent, Gloucestershire, England; together with a list of all town histories and genealogical works that mention Perkins families among the early settlers.

To all persons bearing this name who are interested in their family history and desire to trace their ancestry back to the Revolutionary period or earlier the information will be of great assistance as it gives the head of every Perkins family and the towns where the different families settled.

*Cornelius Jansen Clopper and His Descendants*, compiled by John R. Witcraft, Merchantville, N. J.; 40 pages, price \$2.

Cornelius Jansen Clopper was one of the early Dutch Settlers of New York City. He resided on Maiden Lane, near Broadway, in 1664. He was a blacksmith by trade, owned 33 acres where he lived, now the heart of New York City. He died before 1686 leaving two sons and two daughters and was considered one of the wealthiest citizens of New York. His descendants have married into the best families, among which are Roosevelt, Ten Eyck, Anneke Jans, Schuyler, Lefferts, Grevenraet Van de Water, Cassatt, Covenhoven, etc. A short sketch of some of these are given.

*Descendants of Jacob Hostetler*, the immigrant of 1736. By Rev. Harvey Hostetler, D. D., Council Bluffs, Iowa. Historical introduction by Wm. F. Hostetler; 1191 pages; prices \$2.50,

\$3.00 and \$3.50, according to binding. For sale by the author.

There is an immense amount of information in this book, the index alone making a good sized volume. In the historical part which precedes the genealogy we are given a very vivid account of life in the border settlements in the early history of our country, closely connected with the interesting incidents in the lives of the Hochstetler family. Jacob Hofstедler landed in Philadelphia in 1736 from Rotterdam. He came from Switzerland, but from what place is not known. He settled at Brecknock, Lancaster County, Pa., where he took up 200 acres of land. He was a member of the Amish church and therefore finally fixed his home at a settlement of that denomination in Bern Township in the same county. The pioneer had three sons, John, Joseph, and Christian, and a daughter, Barbara. These and their descendants make up the larger part of the large volume.

*The Genealogy of the Cloyd, Basye and Tapp Families*, by A. D. Cloyd, M. D., Omaha, Neb. Price, post paid, \$2.50.

This is a well made book, handsomely illustrated, 298 pages, containing 4,000 names. It begins with the first immigrant ancestor of each family to America, and contains a list of descendants, as far as known. By means of this book any member of either of these families can trace his or her ancestry to the original immigrant ancestor.

The volume is divided into the following sections: I. Descendants of James Cloyd (1680-1769) of Chester County, Pennsylvania. Nearly 1,200 names. The name has disappeared in this line. II. Descendants of David Cloyd (1700-1792) of Augusta County, Virginia. Nearly 1,200 names. III. Descendants of John Cloyd, who died in 1759 in Augusta County, Virginia. Over 1,200 names. IV. Descendants of William Cloyd (1751-1837) of Washington County, Tennessee. Over 200 names. V. Descendants of Daniel Clyde (1683-1753) of Windham, N. H., who changed the name to Cloyd. Nearly 200 names. VI. Descendants of Edmund Basye (1730-1810) of Fauquier County, Va. Over 250 names. VII. Descendants of Elizabeth Tapp of Spottsylvania County, Va. Over 200 names. VIII. Brief sketches of Ingles, Jones, Marshall and Smith families.

There is a large list of families allied by marriage, and a complete index of names.

*History of the Descendants of Peter Spicer*, a Land-holder in New London, Conn., as early as 1666, and others of the name. Compiled by Mrs. Susan Spicer Meech and Miss Susan Billings Meech of Groton, Conn.; 610 pages, 2 colored plates, 22 cuts and a chart; price, post paid, \$7.25.

This is a well-made book, the genealogical arrangement being

that most simple one adopted by the New England Genealogical Society. The direct line from Peter Spicer, heads of families of whom extended mention is made, number 908. There is also given an account of many others of the name who came to America. Prominence is given to the names of Allyn, Ames, Bill, Billings, Browne, Chapman, Geer, Fish, Latham, Lee, Meech, Newton, Park, Pride, Rose, Roffe, Stoddard, Swaddell, Thurber, Tyler, and Williams. The care taken in making the book accurate is shown by the corrections, some of which are done by the pen. There is a complete index of names.

*A Genealogical and Biographical Record of the Pioneer, Thomas Skidmore* (Scudamore) of the Massachusetts and Connecticut colonies, in New England and of Huntington, Long Island, and of his descendants through the branches herein set forth; including other related branches of the Skidmore family, with historical sketches of places where the several branches settled, and of events in which representative members participated. Compiled and published by Emily C. Hawley, Brookfield Center, Conn., 1911; 8vo, pp. 359, 45 full page illustrations; fully indexed. Price \$10.00, postage 40 cents.

It is a commendable pride which leads a compiler of family history and genealogy to place such permanent records in as beautiful a form as possible. The Skidmore family history is a fine specimen of printing and binding, making a volume which every Skidmore should be pleased to give the place of honor among books.

Thomas Skidmore, or Scudamore, the pioneer, was a descendant of Thomas Scudamore of Holme Lacy, Herefordshire, England. He was born about 1600, and was married and living when thirty-five years of age at Westerly, Co. of Gloucester. About 1635 he sailed with Governor Winthrop and his company for the new world. He settled in Cambridge, Mass., in 1630-1, later removing to New London, and afterwards to Fairfield, Conn. Later he joined a colony that settled Huntington, Long Island. He had six children. The history of these and their descendants form the matter of the book. The bare facts and figures which necessarily form the greater part of such a book, are interspersed with delightful narratives of family history. The illustrations are especially fine.

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#### DONATIONS TO THE LIBRARY.

*Shropshire Parish Registers*, parishes of Whittington and Oswestry, Diocese of St. Asaph, five volumes. Donated by Edwin L. Davies, Murray, Utah. As parish registers are among the most valuable of records for our library, these volumes are greatly appreciated.



## GENEALOGICAL SOCIETY ACTIVITIES.

"Genealogical Sunday"—Sept 22, 1912—was generally observed throughout the Church with appropriate exercises dealing with salvation for the dead and its kindred subject of genealogy. The masterly address delivered by the Vice President of the Society, Charles W. Penrose, in the Salt Lake Tabernacle, is reproduced in full in this number, and is a document worthy of preservation and study. All these exercises undoubtedly have brought much good to the Society.

A quarterly meeting of the Genealogical Society of Utah was held in the Assembly Hall, Salt Lake City, Oct. 8, 1912. President Anthon H. Lund presided, and an interesting program of reports, brief speeches, and music was rendered. Oct. 24, a memorial meeting under the auspices of the Society was held in the Bishop's Building, at which Andrew Jenson, Assistant Church Historian, delivered an interesting lecture on Kirtland. On Sunday evening, Nov. 24, in the Eighteenth ward chapel, Nephi L. Morris delivered an address on "Some Modern Opinions on the Subject of Salvation for the Dead" to a large and appreciative audience. Joseph F. Smith, Jr., spoke in the Eleventh Ward chapel on Sunday evening, Dec. 22, on genealogical subjects.

The woman's committee of the Society, through the sanction and direction of the Relief Society of the Church, has been actively engaged in organizing classes for the study of genealogy and temple recording. The Morgan class was organized at Morgan City, Oct. 14. Davis stake has now four classes: Kaysville, Oct. 31; West Bountiful, Nov. 5; Farmington, Nov. 12; Centerville, Dec. 3; East Bountiful, Dec. 15. Stake Representative Israel Call, with officers of the Relief Society are taking an active part in these classes.

The interest in the study of genealogical subjects has been materially aided by the publication in book form of the "Lessons in Genealogy," printed in this magazine during 1912. Bound with the Lessons are the booklets, "Salvation Universal," by Joseph F. Smith, Jr., and "The Place of Genealogy in the Plan of Salvation," by Nephi Anderson. In the Introduction, suggestions are given as to the use of the book, and there are lesson outlines to aid teachers in class work. Already the little book is proving a great help to those who need instructions along these special lines of study.





ORSON HYDE.

# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

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APRIL 1913.

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ORSON HYDE.

(SEE NO. 5 IN "ORSON HYDE GENEALOGY.")

Orson Hyde was born in Oxford, New Haven Co., Conn., 8 January, 1805. His mother died when he was seven years old. His father, a boot and shoe maker by trade, enlisted in the United States army soon after the death of his wife. He was in the campaign to Canada under General Brown, taking part in most of the battles fought there, and being wounded several times. Some four or five years afterwards he was drowned while attempting to swim a river in Derby, Conn.

After the death of the mother, the family was scattered. Orson was placed in the care of a gentleman by the name of Nathan Wheeler, in Derby, the same county, with whom he lived until he was eighteen years old.

Mr. Wheeler, having failed in business in Derby, moved to the Western Reserve, in Ohio, when Orson was fourteen years old. The boy had to walk the whole of the distance from his former home to Ohio, a distance of six hundred miles, carrying on his back his knapsack of clothing and provisions. His traveling companion was a grown man, and Orson relates that it was no small task for him to keep up with his companion, as they traveled from thirty to thirty-eight miles a day.

At the age of eighteen, Orson struck out in the world for himself, hiring out to several people and working for a time in the store of Gilbert and Whitney in Kirtland. He also ventured into business for himself, renting some carding machines, with which he was quite successful.

In the year 1827 a religious revival made quite a stir in the vicinity of Kirtland, and Orson becoming converted to the Methodist faith, was appointed class leader. Subsequently, under the preaching of Sidney Rigdon, he was converted to the Campbellites and was baptized by immersion. He then took up his abode in the town of Mentor, Ohio, and commenced to study under the care of Sidney Rigdon and others, becoming quite proficient in



several branches of education. He then began to preach, assisting in the formation of several Campbellite churches in Lorain and Huron counties, Ohio, over which he was appointed pastor in 1830.

In the fall of that year several "Mormons" visited the neighborhood, bringing with them the Book of Mormon. Orson had read a little of the book, and by request he did some preaching against it; however, feeling that he had done wrong, he determined to oppose it no more until he had made further investigation. He accordingly went to Kirtland to see the Prophet Joseph Smith, and there found that Sidney Rigdon and others of his friends had embraced the "new doctrine." After diligent inquiry, he became convinced of the truth of "Mormonism," and was baptized by Sidney Rigdon in the fall of 1831, being confirmed the same day under the hands of the Prophet Joseph Smith.

Receiving the witness of the Spirit in a powerful manner, he began to bear testimony to his former friends. He was ordained a High Priest by Oliver Cowdery 25 Oct., 1831, at a conference held at Orange, Ohio, and took a mission with Elder Hyrum Smith among the Campbellites of Ohio. Several branches of the Church were organized by them and many sick people were healed by the laying on of hands.

In the spring of 1832, in company with Elder Samuel H. Smith he performed an arduous mission in New York, Massachusetts, Maine, and Rhode Island, traveling two thousand miles on foot without purse or scrip. Early in 1833, with Elder Hyrum Smith, he took a mission to Pennsylvania and Ohio, baptizing many persons into the Church. In the summer of this same year he was appointed, with Elder John Gould, to carry instructions to the Saints in Jackson County, Mo., and went on foot a distance of a thousand miles, traveling forty miles a day and swimming rivers. They returned to Kirtland in November.

He subsequently performed another mission to Pennsylvania in company with Elder Orson Pratt. In May, 1834, he started with the company which went to Missouri, calling on the way, with Parley P. Pratt, to see Governor Daniel Dunklin to intercede for the restoration to the Missouri Saints of the lands from which they had been driven; but their labors in this regard were in vain.

He married Marinda N. Johnson, daughter of John and Elsa Johnson, 4 Sept., 1834. He was ordained one of the Twelve Apostles of the Church 15 Feb., 1835, at Kirtland, Ohio. Soon after he traveled with his brethren through Vermont and New Hampshire. The following year he preached in New York and in Canada. In the spring of 1837 he went to England, where a great work was done for the Church. He returned to Kirtland 22 May, 1838, and in the summer removed to Far West, Mo.

He went with his driven people from Missouri and settled with them at Nauvoo, Ill. At the April, 1840, conference of the

Church, he was called on a mission to Jerusalem. Elder John E. Page was appointed to accompany him, but he failed to keep the appointment, and Elder Hyde proceeded on his journey alone. Crossing the ocean to England, he went into Germany, remaining in Bavaria some time to learn the German language, then proceeded on to Constantinople, Cairo, and Alexandria. After many hardships, he reached the city of Jerusalem 21 October, 1841.

Elder Hyde graphically describes this mission to Jerusalem in a pamphlet printed by the Deseret News in 1869, and from this publication the following extracts are taken:

"Something near eight years ago [about 1832] Joseph Smith, a prophet and servant of the Most High God, did predict upon my head that I should yet go to the city of Jerusalem, and be a watchman unto the house of Israel, and perform a work there which would greatly facilitate the gathering together of that people." Elder Hyde tells of a vision which he had pertaining to this mission, wherein he was instructed regarding it. About his first sight of Jerusalem, he says:

"When my natural eyes beheld Jerusalem for the first time, and as I gazed upon it and its environments, the mountains and the hills by which it is surrounded, and considered that this is the stage upon which so many scenes of wonder have been enacted, where prophets were stoned and the Savior of sinners was slain,—a storm of commingling emotions suddenly arose in my breast, the force of which was only spent in a profuse flow of tears."

Elder Hyde tells of his experiences in the city, of his meetings with sectarian missionaries, and of the sights and customs of the land. He describes the events which led up to and the prayer on the Mount of Olives. On Sunday morning, October 24th, a good while before day, he arose from sleep and went out from the city as soon as the gates were opened, crossed the brook of Cedron, and went upon the Mount of Olives, and there, in solemn silence, with pen, ink, and paper, just as he had seen in the vision, he offered up his prayer. This is a beautiful petition, asking the Lord to remember again Jerusalem and her downtrodden and scattered people, and pleading for a removal of barrenness from the land.

Elder Hyde returned home in December, 1842. In 1846 he was called on another mission to England, in company with Elder Parley P. Pratt, to set in order the churches in that land. These two left their families on the frontier, as the "Mormons" were then on their move westward. He returned from this mission the following year and was one of the men who were left in charge of the moving people while the pioneers under Brigham Young pushed farther into the West.

At Kanessville, now Council Bluffs, Iowa, he published the "Frontier Guardian" in the interest of the Church, the first number bearing the date of Feb. 7, 1849. It was the only newspaper

published at that time within a radius of one hundred and fifty miles.

Orson Hyde came to Utah in 1850, returning to Kanesville in the fall. The following year he crossed the western plains again, marking out a new route and meeting with many adventures with Indians on the way. In 1852 he disposed of his printing establishment at Kanesville, and removed with his family to Utah. The next year he was called to take charge of a company of settlers who located Fort Supply in the Green River country. In 1855 he went in charge of several missionaries to Carson Valley and organized the county, which was then in Utah, but subsequently was included in Nevada. Later he went to Sanpete County, taking up his residence at Spring City, and being the leading spirit in that vicinity until his death, which occurred 28 Nov., 1878.

Orson Hyde was a man of great natural ability, and by diligent application acquired a good education, which, with his varied and extended travels rendered him a powerful instrument in the hands of God for the defense and the spreading of the great Latter-day work.

Elder Hyde took a leading part in the ceremony of laying the corner stones of the Salt Lake Temple, April 6, 1853. After the Twelve Apostles, the First Presidency of the Seventies and the Presidency of the Elders' Quorums had laid the northeast corner stone, Orson Hyde offered the following eloquent

#### PRAYER.

"Almighty Father, Thou who dwellest in the heavens, and who sittest upon the throne of thy glory and power,—we beseech thee to behold us, in great mercy, from thy celestial courts, and listen to our prayers which we this day offer to thee, in the name of Jesus Christ, thy Son. Although thou art exalted in temples not made with hands, in the midst of the redeemed and sanctified ones, yet deign thou to meet with us in our humble sphere; and, as we have laid, help Thou us to dedicate unto Thee, this Corner Stone of Zion's earthly Temple, that in her courts Thy sons and daughters may rejoice to meet their Lord.

"Everlasting thanks are due to thee, O God of our salvation, for thy manifold blessings and mercies extended unto us—that since we have been compelled to flee to the valleys and caves of the mountains, and hide ourselves in thy secret chambers from the face of the serpent or dragon of persecution, red with the blood of the Saints and martyrs of Jesus, thou hast caused the land to be fruitful, the wilderness and desert to rejoice and blossom as the rose. Known unto thee is the history of our career. Our merits and demerits have been open to thy view, and our wisdom and folly have not been hid from thine eyes. Thou hast comprehended our strength and our weakness, our joys and our

sorrows, and also our sufferings and persecutions for thy name's sake; and the martyrdom of thy servants!

"Remember us, O Lord, and let the radiance of thy favor, like the rainbow of peace, encompass thy people while we sojourn here, and remain tenants at will in these frail bodies, the abodes of our spirits. And remember, likewise, our enemies who, through cruel jealousy and malicious intent, have compelled us to find homes in these distant regions, and in the more lonely grave, or wander as strangers and pilgrims on the earth, without an abiding city or resting place. Reward them according to their works, and let them eat the fruits of their own doings, inasmuch as they repent not.

"The Twelve Apostles of the Latter-days, to whom has been committed the pleasing task to lay the North-east Corner Stone of this Temple, even the last Corner Stone of this Temple, even the last Corner Stone of the building, are here convened to discharge their duty before thee, in the midst of the authorities of thy Church, and of the assembled thousands who are come to witness the solemn ceremonies of the occasion.

"We, therefore, implore thy blessings upon our heads, on this lovely day, while the sun of heaven, on his annual visit to his northern dominions, is changing the very heart of nature, and lighting up her face with the smiles of welcome. The snows of the everlasting mountains are made to yield at his approach and to flow down in crystal streams of living waters, spreading life and verdure over all the plain.

"From the very hour that the ground was broken to prepare for this foundation, satan has been more diligently engaged in stirring up the hearts of his children to hate the servants and people of God. But, O Lord, the work is thine, and thine arm is able to execute and defend it.

"We now, in the name of Jesus Christ, our great High Priest, and Lawgiver, dedicate and consecrate this Corner Stone unto thee, asking that the walls to be reared upon this foundation may steadily rise, by the persevering industry of thy people, under thy providential care and blessings and the protecting and foster-arm of the Angel of thy presence.

"Whosoever, O Lord, shall bless and aid the building of this Temple, with their faith, good will, and means—with their silver and their gold, with their labor and toil, with their horses, their cattle, their sheep, and their grain, or with any or all of their products, necessities, or availables—may they rise in wealth and influence, and in the confidence and favor of God and his servants; and may the blessings of this Temple, be extended unto them, whether they be Jews or Gentiles, bond or free, male or female. And whosoever shall attempt to hinder, oppose, or obstruct the progress of this building, or that shall hate or blaspheme the same, or that shall, in any way or manner, knowingly, wilfully, or intentionally destroy, injure, mar or deface any part or portion



of the work, let such not only be powerless, and clothed with shame, disgrace, and condemnation, but receive the very same kind of treatment in their own persons, in the course of thy providences, as they may manifest or desire to manifest toward this edifice.

"Hasten thou the period, O Lord, when this thine House, in the midst of the mountains, shall receive the Top-stone with the shouts of gladness, and be completed, and the nations flow unto it—when many people shall say, 'Come ye, and let us go to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways and we will walk in his paths: for out of Zion shall go forth the law,' making manifest every false and delusive spirit, every true principle, and also the errors that have involved nations in broils and contentions, in strife, in darkness, and in sin; and that will remove the vail of the covering that has been cast over all people; and the Gentiles shall come to the light of Zion, and kings to the brightness of her rising. Roll on the hour, Eternal Parent, when the intelligence and knowledge obtained by thy servants, on this consecrated spot, shall prove a beacon light to the nations who are floating on the sea of time in a dark cloudy day.

"O God of our father Abraham, Isaac, and Jacob, overrule, we pray thee, every act and movement of the power of the world, to further the interests of the Redeemer's kingdom, and to prepare the way for his triumphant reign on earth. Bless every honest hearted ruler in the governments and kingdoms of men, and, though they may be ignorant of thy purposes and designs, yet make them the agents to bring about and accomplish the very intentions formed in thy bosom, and decreed in thine heart.

"Holy Father, bless, we pray thee, the Presidency of this thy Church, and prolong their days, that we may long enjoy their counsels, and avail ourselves of their wisdom. Remember the Twelve Apostles also, with the Presidents of the Seventies, who now call upon thy name with our voices. May none of us ever fall by transgression, or bring dishonor upon thy cause, or a stain upon our reputation; but preserve us in thy fear, in the light of truth, in the favor of our God, in the confidence of one another, in the estimation of our superiors, and in the favor of the just.

"As we have laid and dedicated this Corner Stone with our best wishes, most lively hopes and unshaken faith that the building may be speedily erected and finished, we ask thee that we may become pillars in thy spiritual Temple, and go no more out, but sustain and uphold in connection with all the faithful, the grand superstructure and edifice reared by infinite wisdom, power, and goodness, in which to gather, in thine own due time, every son and daughter of Adam's fallen race. And to God and the Lamb be ascribed everlasting honors, praise, dominion, and glory, both now and for ever. Amen."

## THE ORSON HYDE GENEALOGY.

BY JOSEPH SMITH HYDE.

1. JOHN<sup>1</sup> HYDE, an early inhabitant of Stratford, Conn.
2. CAPTAIN DANIEL<sup>2</sup> HYDE, (*John*<sup>1</sup>), b. April, 1700, at Stratford, Conn. He married Deborah Perry. (a Deborah Perry, d. of Arthur and Anna, was born in Stratford, Conn., 29 March, 1697-8. See "History of Ancient Woodbury," Vol. 3, page 673.) He died April, 1771. They had:

- i. NEHEMIAH.
- ii. ELIAKEM.
3. iii. DANIEL.
- iv. JOHN.
- v. ABIJAH.
- vi. ELIHU.
- vii. DEBORAH.
- viii. MARTHA.
- ix. EUNICE.

3. CAPTAIN DANIEL<sup>3</sup> HYDE, (*Daniel*,<sup>2</sup> *John*<sup>1</sup>), married Mary Holbrook, who was born in 1733, and died 1822, at Oxford, Conn. They had:

- i. DAVID.
- ii. ABIJAH, d. 23 July, 1806.
- iii. DANIEL.
4. iv. NATHAN.
- v. JOHN.
- vi. POLLY, married David Smith.

Note—The above data are based on information received from Dr. David L. Hyde, of Chicago, Ill.

4. NATHAN<sup>4</sup> HYDE, (*Daniel*,<sup>3</sup> *Daniel*,<sup>2</sup> *John*<sup>1</sup>). He was a resident of Oxford, Conn., and a boot and shoe maker by trade. He enlisted in the war of 1812, taking part in a number of battles. He was drowned while attempting to swim a river at Derby, Conn., about 1817. He married Sally Thorpe, who died about 1812. They had:

- i. ABIJAH.
- ii. HARRY.
- iii. LAURA. She married a Mr. North and lived in Lowell, Maine.
- iv. NATHAN.
- v. SALLY LAVILLA, who was the mother of Judge Aurelius Miner of Salt Lake City.
- vi. ASAH, lived in Ohio. A son, Frederick, joined the Latter-day Saints.
- vii. HORATIO.
- viii. MARIA.
- ix. CHARLES.
5. x. ORSON, b 8 January, 1805.
- xi. AMI.
- (xii. ORVILLE.)

Note—Orson Hyde, in a sketch of his life found in the Deseret News of 5 May, 1858, says his mother had eight sons and three daughters, and gives their names in their order as stated above, this arrangement being "according to his best recollection." This list does not fully agree with that furnished by Dr. David Hyde as noted above. Dr. Hyde does not mention Horatio, Maria, Charles, or Ami; but he gives one other (Orville) not given by Orson Hyde.

5. ORSON<sup>5</sup> HYDE, (*Nathan*,<sup>4</sup> *Daniel*,<sup>3</sup> *Daniel*,<sup>2</sup> *John*<sup>1</sup>), was born 8 January, 1805, at Hartford, Conn. He married (1) Marinda Nancy Johnson, who was born 28 June, 1815, in Pomfret, Windsor Co., Vermont, and who died March 24, 1886, in Salt Lake City. He married (2) Mary Ann Price, who was born 5 June, 1816, in Lea, Gloucestershire, England, and who died 16 June, 1900, in Salt Lake City. He married (3) Ann Eliza Vickers, who was born 26 January, 1841, in Madison Co., Ill. He married (4) Julia Thomene Reinart, who was born 13 July, 1842, in Aalborg, Denmark. He married (5) Elizabeth Josephine Gallier, who was born 2 February, 1844, in Bern, Switzerland. He married (6) Sophia Margaret Lyon, who was born 6 February, 1847, in Copenhagen, Denmark. He died 28 November, 1878, in Spring City, Utah.

#### Children of Marinda Nancy Johnson Hyde :

- i. NATHAN, b. 1835, at Kirtland, Ohio; d. at birth.
6. ii. LAURA MARINDA, b. 21 May, 1837, at Kirtland, Ohio.
7. iii. EMILY MATILDA, b. 13 Dec., 1839, at Nauvoo, Ill.
- iv. ORSON WASHINGTON, b. 9 Nov., 1843, at Nauvoo, Ill.; d. 23 Nov., 1843.
8. v. FRANK HENRY, b. 23 Jan., 1845, at Nauvoo, Ill.
9. ALONZO EUGENE, b. 28 Feb., 1848, at Council Bluffs, Iowa.
10. vii. DELIA ANN, b. 28 Dec., 1849, at Kanessville, Iowa.
- viii. HEBER JOHN, b. 10 Nov., 1852, at Salt Lake City; d. 11 Nov., 1853, in Salt Lake City.
- ix. MARY LAVINIA, b. 10 July, 1854, at Salt Lake City; d. same place, 29 June, 1855.
11. x. ZINA VIRGINIA, b. 23 April, 1858, in Salt Lake City.

#### Children of Mary Ann Price Hyde :

- i. URANIA, b. 15 Aug., 1846, at Hyde Park, Iowa; d. 27 Aug., 1846.

#### Children of Ann Eliza Vickers Hyde :

12. i. CHARLES ALBERT, b. 13 May, 1858, at Springville, Utah.
13. ii. GEORGE LYMAN, b. 16 March, 1860, at Salt Lake City.
14. iii. JOSEPH SMITH, b. 15 Jan., 1863, at Spring City, Utah.
- iv. MARIA LOUISA, b. 1 Nov., 1865, at Spring City, Utah; d. 31 Aug., 1867.
- v. MELVIN AUGUSTUS, b. 6 Sept., 1868, at Spring City, Utah; d. 8 Feb., 1873.
15. vi. GENEVA, b. 2 July, 1871, at Spring City, Utah.

## Children of Julia Thomene Reinart Hyde:

16. i. MARY ANN, b. 5 May, 1864, at Spring City, Utah.
- ii. WILLIAM ARTHUR, b. 20 May, 1866, at Ephraim, Utah; d. 7 Jan., 1873, at Spring City, Utah.
17. iii. HYRUM SMITH, b. 23 May, 1868, at Spring City, Utah.
18. DAVID VICTOR, b. 18 July, 1871, at Spring City, Utah.
- v. AURELIA FIDUCIA, b. 20 March, 1874, at Spring City, Utah; d. 10 Dec., 1875.

## Children of Elizabeth Josephine Gallier Hyde:

- i. LUELLA MANERVA, b. 12 Aug., 1865, at Spring City, Utah; m. 24 April, 1901, David Hess. They had, *Adrian Hyde*, b. 21 Feb., 1902, at Farmington, Utah.
- ii. ORSON, b. 7 Dec., 1866, at Spring City, Utah.
- iii. ODEAN HORATIO, b. 24 July, 1868.
- iv. NATHAN, b. 19 March, 1870; d. 22 Feb., 1871.
- v. EARNEST GODFRED, b. 23 April, 1873, at Spring City, Utah; d. 22 Feb. 1889.

## Children of Sophia Margaret Lyon Hyde:

- i. BRIGHAM YOUNG, b. 21 April, 1868, at Ephraim, Utah; d. 22 Jan., 1868.
  - ii. OSCAR WALDEMAR, b. 16 April, 1869, at Ephraim, Utah; m. Estella Strong 11 Feb., 1892. They had: *Oscar Strong*, b. 15 Oct., 1894; d. 11 Aug., 1895; and *Orlene Emma*, b. 13 Feb., 1896, at Provo, Utah.
  - iii. STERLING WASHBURN, b. 16 March, 1872, at Spring City, Utah; d. 1 April, 1874.
  - iv. ROYAL JUSTICE, b. 14 June, 1874, in Spring City, Utah; d. 24 June, 1893, at Denver, Colo.
6. LAURA MARINDA,<sup>6</sup> (*Orson*,<sup>5</sup> *Nathan*,<sup>4</sup> *Daniel*,<sup>3</sup> *Daniel*,<sup>2</sup> *John*<sup>1</sup>), b. 21 May, 1837; m. Aurelius Miner 30 May, 1856; d. in Salt Lake City, Utah, 15 Aug., 1910. They had, born in Salt Lake City:
- i. AURELIUS HENRY, b. 13 May, 1857; d. 7 May, 1858.
  - ii. DAVID ORSON, b. 15 Jan., 1860; m. Estella Hyde, 20 Oct., 1890.
  - iii. LAURA ELVIRA, b. 15 Jan., 1852; m. John Crossland McDonald, 16 Sept., 1884.
  - iv. LAVILLA, b. 17 Nov., 1863; m. Wallace F. Fenton, 8 Feb., 1900.
  - v. FREDERICK WILLIAM, b. 2 June, 1869; m. Rosina Rose, 2 Jan., 1907.
  - vi. ALICE WINNIFRED, b. 16 Oct., 1872; m. Seth Stone, 6 Feb., 1912.
  - vii. FLORENCE, b. 3 June, 1874; m. Bert E. Slusser, 10 April, 1907.
  - viii. LILLIAN, b. 23 March, 1877; m. Alvin H. Thompson, 14 July, 1907.
  - ix. IDALAH, b. 19 Sept., 1879; m. Joseph E. Shepherd, 23 Jan., 1901.
7. EMILY MATILDA<sup>8</sup> HYDE, (*Orson*,<sup>5</sup> *Nathan*,<sup>4</sup> *Daniel*,<sup>3</sup> *Daniel*,<sup>2</sup> *John*<sup>1</sup>), b. 13 Dec., 1839, at Nauvoo, Ill. She married George Chase in 1854. She died 7 Dec., 1909, in Salt Lake City, Utah. They had, all born in Salt Lake City:



- i. EMILY MARINDA, b. 12 Dec., 1855; m. (1) Hugh McGee, 2 Feb., 1874; m. (2) J. G. McAllister, 15 Oct., 1889.
- ii. PHOEBE OGDEN, b. 2 Oct., 1857; m. Wm. McIntyre, 10 July, 1878.
- iii. MARIA LOUISA, b. 10 Aug., 1859; m. Owen Dix, 3 Oct., 1877.
- iv. GEORGE OGDEN, b. 1861.
- v. RHODA ELLIS, b. 5 Sept., 1862; m. Albert Welker, 3 Jan., 1887.
- vi. LAURA CAROLINE, b. 4 Nov., 1866; m. (1) Walter Needham, 27 May, 1885; m. (2) Richard McAllister, Oct., 1890; m. (3) Alma C. Sadler, 28 Aug., 1909.

8. FRANK HENRY HYDE,<sup>6</sup> (*Orson*,<sup>5</sup> *Nathan*,<sup>4</sup> *Daniel*,<sup>3</sup> *Daniel*,<sup>2</sup> *John*<sup>1</sup>), b. 23 Jan., 1845, at Nauvoo, Ill.; d. 28 June, 1908, in Salt Lake City. He married (1) Mary O'Neal; no issue. He married (2) Marcia A. Hanks, 18 Jan., 1876, in Salt Lake City, by whom he had born in Salt Lake City:

- i. EDITH LUCILE, b. 3 Nov., 1876; m. Alfred H. Ensign, 5 Jan., 1898.
- ii. ORSON, b. 2 Oct., 1878; m. May Hatch, 23 Dec., 1904.
- iii. FRANK HENRY, b. 16 March, 1881; m. Ruby Workman, 9 Oct., 1901.
- iv. THEODORA TRACY, b. 30 Oct., 1884.
- v. DORRIT, b. 17 Nov., 1888.

NOTE.—Marcia A. Hanks, by a former marriage had Medie Cummings, b. 26 May, 1872, who married John S. Sears, 20 June, 1889.

9. ALONZO EUGENE<sup>6</sup> HYDE, (*Orson*,<sup>5</sup> *John*<sup>1</sup>), b. 28 Feb., 1848, at Council Bluffs, Iowa. He died 15 June, 1910, in Salt Lake City. He married (1) Annie Taylor, 15 Dec., 1870, in Salt Lake City. He married (2) Ella Wilcox, in 1883, in Salt Lake City. He had by Annie Taylor:

- i. ANNIE LAURA, b. 25 Dec., 1871; m. Joseph F. Merrill, 9 Jan., 1898.
- ii. EDNA MARINDA, b. 17 Jan., 1874; m. Alfred J. Ridges, 6 Sept. 1899.
- iii. ALONZO EUGENE, b. 8 March, 1877; m. Dorothy Brown Cannon, 22 Sept., 1899.
- iv. LAURA JEAN, b. 20 Aug., 1879.
- v. BEATRICE C., b. 29 Aug., 1881.
- vi. ORSON JOHN, b. 17 April, 1884; m. Rachel Orsmby, 8 Oct., 1908.
- vii. HARALD JUSTICE, b. 1 Sept., 1886.
- viii. GORDON TAYLOR, b. 9 July, 1888.

He had by Ella Wilcox:

- i. MAY, b. 23 May, 1886; d. July, 1888.

10. DELIA ANN<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 28 Dec., 1849, at Kanesville, Iowa. She married in 1866 Nathan Ellis. She died 25 Dec., 1907, in Michigan. They had:

- i. EVERETT CARL.
- ii. VON MAXWELL.

11. ZINA VIRGINIA<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 23 April, 1858.  
She married, 8 Jan., 1897, in Salt Lake City, Joseph Bull,  
who died 11 Jan., 1904. They had:
  - i. MARINDA HYDE, b. 10 Feb., 1899.
  - ii. IDA VIRGINIA, b. 25 Sept., 1902.
12. CHARLES ALBERT<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 13 May, 1858,  
at Springville, Utah. He married (1) 16 Aug., 1882,  
Sarah Ellen Justesen. He married (2) 30 April, 1909,  
Stella West. Children by first wife:
  - i. MABLE GRACE, b. —, at Spring City, Utah.
  - ii. MAUD.
  - iii. BARNEY H.

Children by second wife:

  - i. HAYWOOD, AMMOND WEST.
  - ii. ARGENTA.
13. GEORGE LYMAN<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 16 March, 1860,  
in Salt Lake City. He married, 26 April, 1883, in Salt  
Lake City, Utah, Jennie Davis. They had:
  - i. JENNIE BLANCHE, b. 8 April, 1884.
  - ii. GEORGE LYMAN, b. 24 June, 1885; m. Blanche Caine, 10 Oct.,  
1911.
  - iii. EDNA, b. 13 Nov., 1887; m. Earnest Dalton, 19 Aug., 1909.
  - iv. MARY GENEVA, b. 6 July, 1889.
  - v. ORSON REED, b. 11 April, 1892; d. 9 Feb., 1893.
14. JOSEPH SMITH<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>) b. 15 Jan., 1863, at  
Spring City, Utah. He married, 20 July, 1887, Janette  
Acord. They had, all born in Salt Lake City:
  - i. JOSEPH JAY, b. 8 July, 1889.
  - ii. ORSON ACORD, b. 18 March, 1891.
  - iii. MELVIN., b. 18 Sept., 1892; d. at birth.
  - iv. ROMANIA, b. 2 Aug., 1894.
  - v. GOLDA VIVIAN, b. 14 Dec., 1897.
  - vi. NANCY MERLIN, b. 25 March, 1902; d. 23 May, 1902.
  - vii. FRANK WENDELL, b. 11 Aug., 1906.
15. GENEVA<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 2 Jan., 1871, at Spring  
City, Utah. She married, 28 Dec., 1892, at Manti, Joseph  
A. Justesen. They had, born at Spring City, Utah:
  - i. LOIS IDALE, b. 28 July, 1893.
  - ii. GENEVA LAVINIA, b. 26 Dec., 1894.
  - iii. TARZA PAULINE, b. 2 Nov., 1896.
  - iv. HAROLD SHEPHERD, b. 19 Sept., 1898; d. 9 Jan., 1900.
  - v. ELIZA ROWINE, b. 20 Oct., 1900.
  - vi. FLORENCE EDNYL, b. 20 Oct., 1903.
  - vii. MAURICE ORVEN, b. 9 Jan., 1908.
  - viii. EVAH FANNIE, b. 7 Nov., 1910.

16. MARY ANN<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 5 May, 1864, at Spring City, Utah. She married, 7 Jan., 1886, Herbert A. White. They had:
- i. HERBERT JOSEPH, b. 8 Sept., 1886; d. 9 Sept., 1886, at Spring City.
  - ii. LEAH, b. 8 Sept., 1886; d. 9 Sept., 1886, at Spring City.
  - iii. HAZEL ILENE, b. 8 Nov., 1889, at Salt Lake City.
  - iv. URANIA, b. 20 Jan., 1894, at Salt Lake City.
  - v. BEULAH, b. 21 Oct., 1898, at Salt Lake City.
  - vi. MORGAN HYDE, b. 21 Oct., 1898, at Salt Lake City.
  - vii. RENAL ADDISON, b. 23 Aug., 1900, at Salt Lake City; d. 14 March, 1901.
  - viii. MARY MARCIA, b. 21 Nov., 1903, at Salt Lake City.
17. HYRUM SMITH<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 23 May, 1868, at Spring City, Utah. He married Elizabeth Schofield. They had:
- i. ARTHUR TAYLOR.
  - ii. AUDREY.
  - iii. MAXINE.
  - iv. ROFF.
18. DAVID VICTOR<sup>6</sup> HYDE, (*Orson*,<sup>5</sup>—*John*<sup>1</sup>), b. 18 July, 1871, at Spring City, Utah. He married, 29 Nov., 1899, Mary Ann Davis. They had:
- i. RICHARD DAVIS., b. 27 Aug., 1900, at Stockton, Calif.
  - ii. DAVID VICTOR, b. 3 Nov., 1903, at Malad, Idaho; d. 5 April, 1904.
  - iii. MOLLIE, b. 8 April, 1905, at Malad, Idaho.

## THE DUANESBURGH FRIENDS MEETING.

DR. E. G. TITUS, AGRICULTURAL COLLEGE, LOGAN, UTAH

The little village of Quaker Street in the town of Duanesburgh, Schenectady County, New York, is one of the older settlements in that part of the State. Here came, to carve their homes from the wilderness many families from the older Friends' settlements along the Hudson and even from the colonies farther East. Here, too, more than one hundred years ago they builded a log house in which to worship and later in 1806-7 the present Quaker Street meeting-house was erected. The two-story frame building is painted white on the outside and, as I remember, the same color on the inside. I can well recall, as a boy, the quiet simplicity and dignity that seemed to me to pervade, not only the exterior and the interior of the meetinghouse but as well those who gathered within its doors for worship. The seats are wooden benches with

backs, and are comfortably cushioned. The windows are above the level of a person's head when sitting, and filled with small, old fashioned panes. The partition which separated the men's and women's meetings was removed in 1885, joint sessions having been held for some years before this time. The second story is a gallery built to accommodate the larger congregations of older days, since during the years 1807 to 1828 the meeting consisted of about two hundred members. Now for many years the gallery has been used as a meeting hall for the Good Templars.

The historic notes which follow are taken from Dr. C. H. Moor's account of the one hundredth anniversary of the building of the new meetinghouse, which was celebrated in August, 1907,



FRIENDS MEETING HOUSE, QUAKER STREET, NEW YORK.

and from personal notes secured at various and sundry times from the older members, especially from Mrs. Mary Jane Hoag, who delivered the principal address at the celebration.

After examining the original books of birth, death and other vital records it appears to me best to give these records as they are written and to follow later with notes and additions and, where it is possible, also fill in the few omitted dates and names. To Mrs. Hoag I am indebted for the privilege of examining these records and have secured through her the copy here given.

The majority of the families whose ancestors lived here in the early part of the last century are now scattered far and wide. Some of these have been located and their descendants obtained



and some of these founders have been connected back to their forefather emigrants, who came to the Massachusetts, Rhode Island, Connecticut and New York colonies a century and a half before Quaker Street was founded. In 1790 the Quaker meeting was organized and meetings held, but not until the fall of 1800 was the first disciplinary committee appointed there being sent from Nine Partners; Barzillah Bunker, John Allen, Enoch Dorland, Hannah Storms and Ammon Hayden. The first clerk of the meeting was Isaac Gaige,

The Duanesburgh (Quaker Street) meeting was then a part of the Coeyman's meeting. A division was allowed in 1806 and provisions made to hold the meeting one-third at Otego and Burlington in Otsego County and two-thirds at Duanesburgh. At sometime before this date a lot of land was deeded by James Duane to Oliver Briggs, two acres of which were to belong to the Society of Friends. This land was exchanged by four Briggs brothers, Job, Robert, Jeremiah and Richard for lot number 360 at Quaker Street where a log meeting-house then stood. They deeded this lot to Jedediah Tallman and Zaccheus Mead, "to hold in trust for the society, to be used as a burying ground, and for the erection of a meetinghouse thereon." In 1828 a new deed was given to Nathaniel Wilber, James Sheldon, Isaac Gaige, Zaccheus Mead, Benjamin Estes, Joseph Moore, Michael Hoag and Isaac Stephens, as trustees, to transfer to their successors.

A frame addition to the log house was built in 1804 and, in 1805 on the tenth day of the fourth month, estimates were made for a new meetinghouse. Sometime within the next two years the meetinghouse was finished and still stands apparently as strong as it was one hundred years and more ago.

The first removal certificate was granted to Russell Hoag, who removed to Canada the thirtieth day of the first month in 1803. The first marriage recorded in the log meetinghouse was on the first day of the tenth month, 1806, Gershom Mosher and Ruth Wood. Apparently the first in the new meetinghouse occurred on the third day of the third month in 1808, when Joseph Wing and Deborah Tallman were married.

Meetings are still held in the old meetinghouse but each year the members grow less. The old burying ground has many unidentified stones in it but I have been fortunate, with the help of some who know well many of the members of the older days, and from initials on their tombstones to locate many names which bid fair to within a few years become lost. Following is a list of births:

## RECORD OF BIRTHS.

Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
Abner Moore .....	30	10 1810	James and Sibbel Moore.....	Town of Bern
Mary Gaige .....	16	7 1811	David and Cornelia Gaige.....	Duanesburg
Delana Bowerman .....	17	10 1810	Silas and Anna Bowerman.....	Duanesburg
William Welling Bowerman...	15	9 1812	Silas and Anna Bowerman.....	Duanesburg
Lydia Hoag .....	21	6 1811	Francis and Robe Hoag.....	Charlestown
George Mead .....	22	10 1810	Zaccheus and Mary Mead.....	Duanesburg
Titus Mead .....	25	5 1812	Zaccheus and Mary Mead.....	Duanesburg
Caty Hoag .....	22	10 1810	Edward and Mercy Hoag.....	Duanesburg
Ruth Horton .....	28	10 1811	Gabriel and Sarah Horton.....	Charlestown
Phebe Grandy .....	17	2 1812	Edmund and Dorcas Grandy.....	Charlestown
Benjamin Wing .....	8	12 1810	Joseph and Deborah Wing.....	Duanesburg
Charles F. Allen .....	17	7 1797		Duanesburg
Lydia G. Estes .....	14	4 1812	Nathaniel and Ruth Estes.....	Duanesburg
Levy Hoag .....	30	3 1812	Levy and Hannah Hoag.....	Duanesburg
Walter Carpenter .....	1	1 1812	Isaac and Mercy Carpenter.....	Duanesburg
Daniel Braton Hoag.....	16	4 1812	Michael and Anne Hoag.....	Duanesburg
Robert Hoag .....	25	12 1812	Edward and Mercy Hoag.....	Duanesburg
Martin Wilbur .....	29	3 1808	Nathaniel and Elizabeth Wilber.....	Duanesburg
Eliza Wilbur .....	10	3 1810	Nathaniel and Elizabeth Wilber.....	Duanesburg
Hannah Moore .....	22	6 1813	Sibbel Moore, widow of James.....	Bern
Cornelia Gaige .....	30	4 1813	David and Cornelia Gaige.....	Duanesburg
David T. Wing.....	11	8 1813	Joseph and Deborah Wing.....	Duanesburg
Francis Hoag .....	18	6 1813	Francis and Robe Hoag.....	Charleston
Isaac G. Estes.....	9	12 1813	Nathaniel and Ruth Estes.....	Duanesburg

Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
Gabriel Horton .....	24	10 1813	Gabriel and Sarah Horton.....	Charleston
Margaret McDonald .....	26	4 1810	James and Jerusha McDonald.....	Duanesburg
Anna McDonald .....	15	3 1813	James and Jerusha McDonald.....	Duanesburg
Anna Grandy .....	13	6 1814	Edmund and Dorcas Grandy.....	Charleston
Ruff Finch .....	8	5 1811	Alpheus and Sarah Finch.....	Charleston
Sarah Finch .....	2	7 1813	Alpheus and Sarah Finch.....	Charleston
Jonathan Hicks .....	23	2 1815	Barnabus and Hannah Hicks.....	Bern
James Hoag .....	26	2 1815	Edward and Mercy Hoag.....	Duanesburg
Zacheus Mead .....	15	12 1814	Zacheus and Mary Mead.....	Duanesburg
Robert L. Hoag.....	19	4 1815	Francis and Robe Hoag.....	Charleston
Michael Hoag .....	13	5 1815	Michael and Anna Hoag.....	Duanesburg
Sarah A. Hoag.....	15	1 1815	Martin and Anna Hoag.....	Duanesburg
David Gaige, Jr.....	30	1 1815	David and Cornelia Gaige.....	Duanesburg
Charles Dickinson .....	27	10 1815	Jacob and Deborah Dickinson.....	Carlisle
Anna Gue .....	10	11 1815	Daniel and Hannah Gue.....	Carlisle
Mary S. Estes.....	31	1 1816	Nathaniel and Ruth Estes.....	Duanesburg
Anna Grandy .....	3	4 1816	Edward and Dorcas Grandy.....	Charleston
George Crocker .....	25	12 1816	Stephen and Ruth Crocker.....	Schoharie
Rebecca McDonald .....	4	9 1816	James and Jerusha McDonald.....	Duanesburg
Anna Welling Bowerman.....	26	6 1816	Silas and Anna Bowerman.....	Duanesburg
Mary Slayter .....	22	7 1816	James and Mary Slayter.....	Duanesburg
Nathaniel Baldwin .....	29	4 1816	Elias and Sarah Baldwin.....	Carlisle
Arnold Hoag .....	22	2 1817	Martin and Anna Hoag.....	Duanesburg
Abner W. Hoag.....	15	3 1817	Edward and Mercy Hoag.....	Duanesburg
David Wright .....	10	9 1817	Justis and Betsey Wright.....	Duanesburg
Patience Estes .....	27	6 1817	Nathaniel and Ruth Estes.....	Charleston

Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
Azuba Hoag .....	24	3 1817	Abner and Lucinda Hoag.....	Schoharie
Margaret Hoag .....	24	3 1817	Abner and Lucinda Hoag.....	Schoharie
Eliza Ann Estes.....	12	2 1817	Benjamin and Rebecca Estes.....	Duanesburg
Abel Gaige .....	7	8 1817	Isaac and Amelia Gaige.....	Duanesburg
Julia Ann Gaige.....	20	8 1817	David and Cornelia Gaige.....	Duanesburg
Eliza Ann Gaigé.....	20	8 1817	David and Cornelia Gaige.....	Duanesburg
Perlina Dickinson .....	16	3 1817	Moses and Sarah Dickinson.....	Carlisle
Thomas R. Sheldon.....	19	10 1817	Timothy and Sarah Sheldon.....	Duanesburg
Anna Hoag .....	31	10 1817	Jonathan and Deborah Hoag.....	Bern
Robe Hoag .....	14	7 1817	Francis and Robe Hoag.....	Charleston
Lydia Wicks .....	19	2 1817	Barnabus and Hannah Wicks.....	Bern
Angeline Dickinson .....	26	3 1818	Jacob and Deborah Dickinson.....	Carlisle
David Grandy .....	10	4 1818	Edward and Dorcas Grandy.....	Charleston
Stephen Estes .....	6	9 1818	Benjamin and Rebecca Estes.....	Duanesburg
Moses Gaige .....	9	9 1818	Moses and Sibbel Gaige.....	Duanesburg
Robe Hoag.....	4	9 1819	Edward and Mercy Hoag.....	Duanesburg
Lenoard Wicks .....	15	12 1818	Barnabus and Hannah Wicks.....	Bern
Eunice Hoag .....	15	7 1818	Martin and Anna Hoag.....	Duanesburg
Sally Hoag .....	21	2 1819	Abner and Lucinda Hoag.....	Bern
Anthony Youmans .....	10	9 1819	Benjamin and Mary Youmans.....	Bern
Elisha Bowerman .....	21	10 1818	Silas and Anna Bowerman.....	Duanesburg
Nathaniel Estes .....	20	8 1819	Nathaniel and Ruth Estes.....	Duanesburg
Isaac Gaige .....	1	4 1819	David and Cornelia Gaige.....	Duanesburg
Ann Gaige .....	1	4 1819	David and Cornelia Gaige.....	Duanesburg
Smith Crocker .....	26	1 1819	Stephen and Ruth Crocker.....	Charleston
Anna Hoag .....	13	5 1819	Michael and Anna Hoag.....	Duanesburg



Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
Edmond Grandy .....	24	12 1819	Edmond and Dorcus Grandy.....	Charleston
Epnetus Fordick .....	2	4 1820	Henry and Tamer Fordick.....	Carlisle
Abigail McDonald .....	18	2 1819	James and Jerusha McDonald.....	Duanesburg
Jacob Dickinson .....	29	7 1820	Jacob and Deborah Dickinson.....	Carlisle
Sarah A. Bowdish.....	23	7 1820	Shadrach and Sarah Bowdish.....	Charleston
Sarah Ann Worster.....	13	5 1819	Charles and Jerusha Worster.....	Duanesburg
Lydia Hoag .....	7	9 1819	Jonathan and Deborah Hoag.....	Bern
Anna Hoag .....	4	3 1820	Edward and Mercy Hoag.....	Duanesburg
Caleb S. Wicks.....	4	3 1820	Barnabus and Hannah Wicks.....	Bern
Ira Estes .....	4	9 1820	Benjamin and Rebecca Estes.....	Duanesburg
David Wilbur .....	14	9 1820	Isaac and Edith Wilbur.....	Duanesburg
Francis Hoag .....	27	9 1820	Martin and Ann Hoag.....	Duanesburg
Edward McDonald .....	23	6 1821	James and Jerusha McDonald.....	Duanesburg
William W. Grandy.....	27	3 1821	Edmond and Dorcas Grandy.....	Charleston
July Ann Soule.....	14	5 1821	Jonathan W. and Elizabeth Soule.....	Duanesburg
Mary Ann Underhill.....	24	2 1821	Samuel and Deborah Underhill.....	Carlisle
Abraham Gaige .....	8	7 1821	Isaac and Ann Gaige.....	Duanesburg
Levi Hoag .....	14	9 1821	Jonathan and Deborah Hoag.....	Bern
John Mead .....	15	5 1820	Zacheus and Mary Mead.....	Duanesburg
Cateta Briggs .....	29	1 1822	Spencer and Abigail Briggs.....	Charleston
Wate Briggs .....	29	1 1822	Spencer and Abigail Briggs.....	Charleston
Hannah Worster .....	23	5 1820	Charles and Jerusha Worster.....	Duanesburg
Isaac A. Hoag.....	22	11 1823	Martin and Anna Hoag.....	Duanesburg
Irene Hoag .....	12	6 1823	Edward and Mercy Hoag.....	Duanesburg
Hannah Hoag .....	9	6 1823	Enoch and Mary Hoag.....	Duanesburg
Emanuel E. Hoag.....	3	4 1823	Abner and Lucinda Hoag.....	Knox

Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
Maria Hoag .....	17	12 1820	Abner and Lucinda Hoag.....	Knox
Elizabeth C. Gaige.....	13	12 1822	Isaac and Rhoda Gaige.....	Duanesburg
Isaac J. Worster.....	30	1 1822	Charles and Jerusha Worster.....	Duanesburg
Mary Hoag .....	17	1 1815	Jonathan and Deborah Hoag.....	Knox
Hannah Hoag .....	5	1 1824	Jonathan and Deborah Hoag.....	Knox
Ruth McDonald .....	31	5 1824	James and Jerusha McDonald.....	Duanesburg
George Grandy .....	4	3 1823	Edward and Dorcas Grandy.....	Charleston
Isaac G. Hoag.....	16	2 1822	Francis and Mary Hoag.....	Charleston
Marian Hoag .....	10	2 1824	Francis and Mary Hoag.....	Charleston
Isaac Stevens, Jr.....	13	12 1822	Isaac and Jane Stevens.....	Duanesburg
Ellice Underhill .....	23	7 1821	Solomon and Eunice Underhill.....	Carlisle
Joseph Gaige .....	30	12 1822	Isaac and Ann Gaige.....	Duanesburg
Susanna Soule .....	3	2 1825	Benjamin and Mahala Soule.....	Duanesburg
Lydia Gaige .....	24	12 1824	Isaac Jr. and Rhoda Gaige.....	Duanesburg
Mary Ann Sheldon.....	2	10 1824	James and Anna Sheldon.....	Duanesburg
Mary Jane Mead.....	14	11 1825	Zacheus and Mary Mead.....	Duanesburg
Jerusha Wooster .....	25	9 1824	Charles and Jerusha Wooster.....	Duanesburg
Daniel Stevens .....	8	2 1826	Isaac and Jane Stevens.....	Duanesburg
Amanda Hoag .....	28	3 1826	Francis and Mary Hoag.....	Root
Phebe Sheldon .....	12	10 1826	James and Anna Sheldon.....	Duanesburg
Mercy Hoag .....	5	6 1826	Jonathan and Deborah Hoag.....	Knox
Wilbur Estes .....	6	9 1822	Benjamin and Rebecca Estes.....	Duanesburg
Maria Adelia Gaige.....	1	1 1827	Isaac Jr. and Rhoda Gaige.....	Duanesburg
Hatfield Soule .....	18	2 1827	Peter and Mary Soule.....	Duanesburg
Amy Lason .....	12	6 1827	Joseph and Ruth Lason.....	Duanesburg
Charles Wooster .....	11	8 1827	Charles and Jerusha Wooster.....	Duanesburg

Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
Matilda Soule .....	7	3 1828	Benjamin and Matilda Soule.....	Duanesburg
Benjamin Estes .....	14	4 1827	Benjamin and Rebecca Estes.....	Duanesburg
Francis Grandy .....	31	12 1826	Edmond and Dorcas Grandy.....	Root
George Estes .....	18	8 1827	Thomas Estes and _____	Charleston
Maria Hoag .....	13	8 1828	Francis and Mary Hoag.....	Root
Mead Sheldon .....	5	12 1828	James and Anna Sheldon.....	Duanesburg
Daniel Lason .....	2	12 1828	Joseph and Ruth Lason.....	Duanesburg
Martha C. Hoag.....	31	7 1828	Martin and Anna Hoag.....	Duanesburg
Henry Stevens .....	15	6 1829	Isaac and Jane Stevens.....	Duanesburg
Thomas Estes .....	1	5 1829	Benjamin T. and Rebecca Estes.....	Duanesburg
Mary Davenport .....	22	4 1829	William and Phebe Davenport.....	Duanesburg
Ann Gaige .....	5	11 1829	Isaac Jr. and Rhoda Gaige.....	Duanesburg
Martin E. Hoag.....	17	7 1830	Martin and Anna Hoag.....	Duanesburg
Francis Mary Gaige.....	6	10 1831	Isaac Jr. and Rhoda Gaige.....	Duanesburg
Amelia Hoag .....	26	5 1831	Francis and Mary Hoag.....	Root
Henry Sisson .....	1	9 1831	William and Eliza Sisson.....	Root
Marcus D. Stevens.....	21	2 1832	Isaac and Jane Stevens.....	Duanesburg
James C. Sheldon.....	10	6 1832	James and Anna Sheldon.....	Duanesburg
Justus Gifford Bowerman.....	21	4 1833	Silas and Esther Bowerman.....	Duanesburg
Aaron S. Quinby.....	23	1 1833	Samuel and Patience Quinby.....	Duanesburg
Lavinia Hoag .....	11	11 1834	Francis and Mary Hoag.....	Charleston
Mary Eliza Wilbur.....	25	5 1834	Martin and Amy Wilbur.....	Duanesburg
William Moore .....	15	9 1834	Joel and Mariam Moore.....	Duanesburg
Amanda Stevens .....	25	10 1834	Isaac and Jane Stevens.....	Duanesburg
Hicks Sheldon .....	13	11 1834	James and Anna Sheldon.....	Duanesburg
Ann Quinby .....	13	11 1835	Samuel and Patience Quinby.....	Duanesburg

Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
David Cary Gaige.....	19	1 1835	Isaac Jr. and Rhoda Gaige.....	Duanesburg
Caroline Hoag .....	22	2 1836	Francis and Mary Hoag.....	Root
Cornelia Gaige .....	17	1 1837	Isaac Jr. and Rhoda Gaige.....	Duanesburg
Samuel Quinby, Jr.....	9	11 1837	Samuel and Patience Quinby.....	Duanesburg
Mott Sheldon .....	10	5 1838	James and Anna Sheldon.....	Duanesburg
Lucy C. Gaige.....	7	12 1838	Isaac Jr. and Rhoda Gaige.....	Duanesburg
Martin Hoag .....	5	5 1839	Francis and Mary Hoag.....	Charleston
Judson Quinby .....	21	11 1839	Samuel and Patience Quinby.....	Duanesburg
Almire Wilbur .....	21	3 1839	Martin and Amy Wilbur.....	Duanesburg
Martha Moore .....	29	5 1837	Joel and Miriam Moore.....	Duanesburg
Asa Davenport .....	1	8 1836	William and Phebe Davenport.....	Duanesburg
Elizabeth Davenport .....	30	8 1833	William and Phebe Davenport.....	Duanesburg
Ira M. Davenport.....	23	2 1831	William and Phebe Davenport.....	Duanesburg
Phebe C. Marshall.....			Asa and Mary Marshall.....	Duanesburg
Sarah Adelia Marshall.....			Asa and Mary Marshall.....	Duanesburg
Thomas R. Moore.....	9	11 1842	Joel and Miriam Moore.....	Duanesburg
Albert E. Marshall.....	7	10 1844	Asa and Mary Marshall.....	Duanesburg
Elwood Moore .....	13	4 1845	Joel and Miriam Moore.....	Duanesburg
Ann Eliza Bowerman.....	5	12 1844	Elisha and Miriam Bowerman.....	Duanesburg
Martin Wilber, Jr.....	23	11 1846	Martin and Amy Wilber.....	Duanesburg
Walter Marshall .....	—	3 1847	Asa and Mary Marshall.....	Duanesburg
Isaac S. Bowerman.....	11	3 1847	Elisha and Miriam Bowerman.....	Duanesburg
Lydia Ann Sheldon.....	2	7 1850	Mead and Martha Sheldon.....	Duanesburg
Eliza Ann Sheldon.....	14	2 1851	John and Elisha Sheldon.....	Duanesburg
Martin H. Sheldon.....	2	6 1855	Mead and Martha Sheldon.....	Duanesburg
Melville Mead .....	20	7 1858	Nathaniel and Mary Jane Mead .....	Duanesburg



Names.	When Born.		Names of Parents.	Residence.
	Day.	Month. Year.		
Libbie Loretta Sheldon.....	2	7 1863	Mead and Martha Sheldon.....	Duanesburg
Zacheus Sheldon .....	17	10 1860	Mead and Martha Sheldon.....	Duanesburg
Ozias Sheldon .....	11	2 1867	Mead and Martha Sheldon.....	Duanesburg
Carrie Willets Moore.....	17	6 1867	Thomas and Lydia Moore.....	Duanesburg
William C. Moore.....	18	12 1869	Thomas and Lydia B. Moore.....	Duanesburg
Alice D. Moore.....	27	6 1871	Thomas and Lydia B. Moore.....	Duanesburg
Helen Washburn .....	18	5 1896	Charles and Elizabeth Washburn.....	Duanesburg
Miriam Washburn .....	19	12 1897	Charles and Elizabeth Washburn.....	Duanesburg
Howard William Washburn....	18	4 1902	Charles and Elizabeth Washburn.....	Duanesburg
Martha Elizabeth Washburn....	17	8 1904	Charles and Elizabeth Washburn.....	Duanesburg

(TO BE CONTINUED)

## DANISH NAMES AND GENEALOGY.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

Scandinavia is a general designation for the three northern European kingdoms, Sweden, Norway and Denmark. Sometimes it is applied in a more restricted sense to Sweden and Norway alone. In the middle ages the name of Northmen was bestowed indiscriminately on the inhabitants of the three countries, whose closely related languages and common mode of life and political fortunes afforded sufficient basis for considering them one people. The geographical term Scandinavia is gradually passing out of use, but the appellation is still employed in an ethnographic and especially in a literary sense. In this article treating upon Scandinavian names I shall confine myself almost exclusively to Denmark, the smallest of the three countries named.

Denmark proper consists of the peninsula of Jutland and about 200 islands, lying principally on the east of the peninsula. The whole area of the country is about 14,000 English square miles and the number of inhabitants two and one-half millions. One-fifth of the population live in Copenhagen, the capital. For administrative purposes Denmark is divided into eighteen "amter" (counties), each county or "amt" being subdivided into "herreder" and "sogne" (parishes). Of the latter there are 1,300. Denmark is a low-lying country, the highest point of elevation being only about 550 feet above sea level.

The country has no rivers, but brooks and streamlets abound; there are a number of beautiful lakes. The climate of Denmark is remarkably temperate for so northerly a region. Agriculture, fishing and stock raising are the principal industries of the country. Most of the inhabitants belong to the Lutheran church. The bulk of the people are natives, with only a few thousand Jews and others of foreign birth. The Danes have regular and well formed features, fair or brownish hair and blue eyes, with muscular frames; they are as a rule kind hearted and honest and continue to maintain their ancient reputation of being bold and hardy seamen. All classes are noted for their hospitality. The Danes stand in the front ranks of all civilized peoples in point of education, and at the head of the educational institutions of their country stands the historical University of Copenhagen. After the Danish dialect had gradually separated itself from the old Scandinavian as a softer and simpler speech with a strong infusion of German ingredients it was little used in writing down to the time of the reformation, but since that time Danish literature has grown until it now occupies a prominent place among the literature of the world.

In Denmark, as well as in England and other European countries, the people are more or less divided into classes, though the

lines of these are not so definitely drawn now as they were years ago.

In dealing with genealogy and the names of the people in this article I shall confine myself principally to the peasantry of the country. Following is a partial list of the most common personal or given names of males found among the peasantry of Denmark: Abel, Adam, Andreas (or Anders), Anton, August, Berthel, Claus or Klaus, Carl or Karl, Christian or Kristian, Christen or Kresten, Christoffer, Enok, Edmund, Edward, Ejnar, Emil, Erik, Eskild, Ferdinand, Frantz, Frederik, Fritz, Georg, Hans, Holger, Harald, Henrik, Iver or Ivar, Johannes, Joseph or Josef, Jakob, Jens, Jorgen, Johan, Knud, Lars, Lourtiz, Lorenz, Mads, Mikkel or Mikael, Magnus, Markus, Martin, Morten, Mouritz, Niels, Nikolali, Olaf, Ole, Oluf, Peder or Peter, Poul or Povl, Robert, Rasmus, Stephen or Stefen, Svend, Samuel, Soren, Thomas, Thor, Ulrik, Valdemar and Vilhelm. Following is a somewhat corresponding number of peasantry names of females: Abeline (after the masculine of Abel), Agnes, Anna, Astrid, Augusta, (after the masculine August), Amalia, Andrea, (after the masculine Andreas), Bergitte, Berthe, Cecilie, Christine or Kristine, Charlotte, Caroline, Dorothea or Dorthea, Elizabeth, Else, Emilie, Eleonore or Eleanora, Eva, Frederikke (after the masculine of Frederik), Gjertrude, Gjerta, Hansine (after the masculine Hans), Helene, Hedvig, Ingeborg, Johanne or Johanna, Jensine (after the masculine Jens), Josephine (after the masculine Joseph), Karen, Kirsten, Katharine or Katrine, Louisa or Lovisa, Margrethe, Martine, Magna, Mathilda, Marie, Melvine, Martha, Maren, Nielsine (after the masculine Niels), Othilia, Petrine, Rasmine (after the masculine Rasmus), Rose, Rosalie, Sigrid, Sarah, Sofie, Sorine (after the masculine Soren), Therise, Thora, Thomine (after the masculine Thomas), Thyra, Vilhelmine (after the masculine Vilhelm).

This article is written for the purpose of enlightening the genealogist and also to enable the common reader to understand the principle of Scandinavian names. In order to get a starting point for our genealogical research let us take the above list of male name as a foundation or beginning, and select the name Adam as an example. Adam marries Eva and a son is born to them; they call him Abel; thus he naturally becomes Adam's son and is thus named to distinguish him from the son of the same name of somebody else, hence we get the very natural and consistent name of Abel Adam's-son, contracted to Abel Adamson. In case of a daughter being born to Adam and Eva, and the parents gave her the name of Agnes, she would at once become known as Agnes Adam's-daughter. In the course of time Abel takes to himself a wife and they have a son whom they name Enok; he of course becomes Enok, the son of Abel( or Enok Abel's-son, i. e., Enok Abelson), because he is the son of Abel, not of Adam, Adam being

his grandfather. In case of a daughter being born to Abel and his wife the child at once becomes known as the daughter of Abel, and whatsoever personal name the parents may choose to give her she is and always will be Abel's daughter, whether she is called Marie, Else or anything else.

This is practically all that needs to be said by way of explanation of this class of Danish names, which so many students at first pronounce ridiculous and so hard to decipher in tracing genealogy. By understanding the plain, primitive principle, nothing is easier than to deal with the Scandinavian names of that kind.

The genealogist will find it convenient to proceed in the following manner: Take for instance the name of Andreas Jensen; you want to trace his genealogy; you know by his own surname that his father's name was Jens. At once you are confronted with the fact that there are perhaps scores of Jensens in the same parish record, and you would be at loss to know which particular Jens is the father of that special Andreas Jensen whose genealogy you are hunting. But you are soon relieved from your embarrassment by discovering that nearly every personal name in the parish record is plainly associated with the place of residence of the party, or his trade, or profession, or perhaps all this combined. Hence, in looking for the birth of Andreas Jensen, you will undoubtedly find something recorded like the following: "Born to Jens Nielsen (if the grandfather's name happens to be Niels), the watchmaker of Damgren (the name of the farm or the house or the village), and Maren Hans datter (if the mother happens to be a daughter of a man by the name of Hans), a son who was named Andreas." In continuing your genealogical research you next look for the marriage of Jens Nielsen to Maren Hans-datter (daughter), and there you will most likely find the ages of the contracting parties, together with the names of their respective parents, with their place of residence and other information, which in most instances will be ample for you in order to find the next generation. In this manner the genealogist may continue indefinitely from generation to generation as long as there are any records to cull from.

I here desire to draw the reader's attention to the fact that Denmark, with an area of only 14,000 English square miles (about one-sixth the size of Utah), contains about 52,000 cities, towns, villages, neighborhoods, estates, farms, houses, etc., which have separate and distinct names. Thus it will be understood how each individual easily can be traced and connected with some locality which will distinguish him from any other person of the same name in the same locality. I may here explain further that a parish in Denmark is both a civil and an ecclesiastical division of the country with well-defined boundaries, and that in each parish (country parishes at least) there are both a "sogne foged" (civil magistrate) and a Lutheran priest; the latter is also entrusted with a number of secular duties, among which is the keeping of a record



of all births, marriages and deaths in the parish, and in making the entries in his parish records, he is always careful to note the particular village "gaard" (estate), if in the country, or street and house number, if in the city, where the birth, marriage or death takes place, and thus the genealogist can proceed without difficulty.

As an illustration I will mention the parish of Torslev in Hjørring amt, the northernmost amt in Denmark. The parish of Torslev had in 1890, 2,264 inhabitants who lived in 411 estates ("gaarde") and houses, each of which has a name or appellation that can distinguish it readily from any other place in the same parish. As a sample, I give a few of the names of the villages, estates and houses in this particular parish: Aalborggaard, Bjergene, Benskovhus Damgren, Elshave, Fladbirk, Fjeldgaard, Gydeje, Galtrup, Hejselt, Ormholt, Ris, Ravnsholt, Ravmose, Rosendal, Skovten, Silkeborg, Soholt, Straden, Skavange, Try, Tamstrup, Thorsboj, Tyrrestrup, Toften, Vraa, Vang, Vraagaard, Vangkær, Valsted, etc. By this list of names it will be seen how easy any man's genealogy can be traced simply by referring to the place of residence. In case there are several Andreas Jensens in the parish of Torslev, the recorder will invariably record the place of residence in connection with the name, such as Andreas Jensen "of Damgren," or "of Try," or "of Tamstrup" or "of Vraa," or of Hejselt," etc.

Yet it cannot be denied that the sameness of names in Denmark often give occasion for amusing, and in some instances, offensive nicknames, especially in villages containing only a few hundred inhabitants, where people in their close associations together often call their neighbors by their first name. Such appellations as "little Jens," "big Jens," "old Jens," "whistling Jens," "jumping Jens," "red-haired Jens," "the girls' Jens," ("Pigernes Jens"), "Black Jens" (if he happens to be dark haired,) "Jens of the hill" (Jens Høj), "Jens of the valley" ("Dal Jens"), "Jens of the woods" (Skov-Jens), "Jens by the pond" (Jens-Dam), etc., are not at all uncommon.

What I have said in the foregoing pertains mostly to the peasantry of Denmark; the so-called upper classes carry family names the same as the gentry of England and other European countries. Many of the most distinguished Danish families can trace their family names back 500 years, and in a few instances nearly a thousand years. But in most of the parishes the genealogy of the peasantry can only be traced back some two or three hundred years.

About sixty years ago the method of naming the children of the Danish peasantry was changed, and instead of giving the child his father's first name, with the affix, "son" or "datter", for a surname, the son and daughter part of it was changed to "sen" and made to answer for both sexes. This in my estimation was

a great mistake. The "son," "datter" and "sen" proposition should have been dropped altogether and new and natural family names been instituted in their places. This indeed was done in hundreds of cases, especially among those who were training at the time under American influence. Thus I remember in my boyhood days, how a man (afterwards prominent in the Mormon church) added to his name (which was Jens Christian Andersen) the affix of "Weiby" (the name of the place where he was born) and thus became known both in his native country and Utah as Jens C. A. Weiby.

Another man whose name was Hans Christian Sorensen, and who was born in a village called Hogsted, added the name of his village to his name and thus became known as Hans C. S. Högsted, a name which scores of his descendants residing in Utah and Idaho today bear. A third person known as plain Jens Christensen, being born on an estate called "Kornum," took the latter name for his family name and his descendants today are numerous under that name in Utah and Colorado. The appellation "son" or "sen," which denotes descent in one generation only, should never have been adopted as part of family names as the very origin and use of them for many generations unfits them for such use. From the numerous names in the country it would be easy for each family of peasantry to have adopted a family name in keeping with the usages in vogue in other countries.

I shall give another illustration in my own case. My father was born in a place called "Gronholt" (meaning green forests), quite a pretty name to the Danish ear. I regret very much that my father at the time the change of names took place in Denmark did not adopt Gronholt as a family name, as he thereby could have given to his family a consistent distinction. My father's name was Christian (Christian the son of Jens Jakobsen), or plain Christian Jensen, but I personally have no right to the name of Jenson, because I am not a son of Jens, my grandfather, but a son of Christian; hence my true name, according to the original use of that class of names, should have been Andreas Christiansen,

In saying this much I do not plead for a return to the old principle, for I don't approve of it; but I plead for the adoption of proper family names for the part of my countrymen, in all instances where it can be done consistently at this late day. Again I would venture to say that the change of Jensen or kindred names terminating with the affix "sen" to Jenson, Nielson, Peterson, etc., on the part of those who emigrate from Denmark or Norway to America is (in my opinion) perfectly consistent, because "son" is the original and therefore correct, and the "sen" is a corruption adopted only in Denmark and Norway. The Swedes, the Icelanders, the English and the Scotch have retained the original forms of these Scandinavian names which were transplanted to Great Britain and other countries centuries ago and made family names

there; and in countries where so many other names predominate, the use of such family names as Anderson, Hanson, Peterson, etc., can easier be tolerated than similar names in Denmark and Norway where a majority of the inhabitants carry names terminating with "son" or "sen."

To such as have proper family names when they emigrate to America I will say that they should not under any circumstances change these name, except for the very best reasons. Never change Jorgensen to Yorgasen, nor Nielsen to Neilsen, Soberg to Seamountain, or even Jorgen to George. The root of names should never be corrupted, in my judgment, and the change of "sen" to "son" is only legitimate and right on the ground that "son" was the original form.

It is interesting to note how Scandinavian names have been transplanted upon British soil; this was undoubtedly done when the Vikings first located in Great Britain and later during the so-called Danish conquest of England. Thus about a thousand years ago a large number of Danish settlements were founded in Great Britain, and we have in England at the present time perhaps not less than 300 towns and villages bearing names that terminate with the syllable "by," which is the Danish term for town, such as Ashby, Beeby, Crosby, Derby, Frisby, Grimsby, Hornby, Ingerby Jorby, Kirby, Linby, Maltby, Netherby, Orby, Pensonby, Rugby, Selby, Thornby, Ulceby, Whitby, etc.

Again the terminal "ham," which is affixed to perhaps a thousand names of counties, towns, districts, villages, etc., in England at the present time is simply a transplantation of the Danish word "hiem" or "hjem" upon English soil. Thus we have Askham, Birmingham, Faversham, Flintham, Grantham, Higham, Ingham, Kingham, Lexham, Markham, Needham, Oldham, Petersham, Rockingham, Stoneham, Thornham, Upham, Vernham, Walham, Yaxham, etc.

The Danish word "holm," meaning a small island, has also been imported to England, and is found in a large number of English geographical names. Thus we have Axholme, Barholm, Culham Holme and the following names commencing with "holm:" Holme Cultham, Holme Fell, Holme Fen, Holme Frat, Holme Hale, Holme Moss, Holme-next-the-Sea, Holme Port, Holmer Holmes, Holmesfield, Holmes Hill, Holme Steep, Holmfield, Holmfirth, Holm Lacy, Holmsley, Holmwood.

The word "holt," the old Danish for wood or forest, has been incorporated into a number of English geographical and personal names, such as Bergholt, Holtley, Holt Chapel, Holt Forest, Holt-on, etc. In perusing an English glossary of names we frequently meet the word Tor or Thor, which is traceable to the Scandinavian god of that name—Thor, the god of thunder.

Other towns whose names terminate with "toft," such as Lowestoft, come from the Danish word "toft", which means enclosure.

The syllable "scar" found in Scarborough and several other towns in England is dericed from the Danish "skær," or "skjær," meaning a cliff or a height bordering on the sea.

[Note—In future numbers of this magazine, Mr. Jenson and others will contribute articles on Norwegian and Swedish names.]

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## PIONEERS OF UTAH.

BY ANNIE WOODBURY, A STUDENT AT THE LATTER-DAY SAINTS' HIGH SCHOOL.

All great men and historical events must be viewed with impartial eyes and from a distance in order that relative greatness and worth may be fully appreciated. Cæsar, viewed by his contemporaries, was a demagogue; Cromwell for a century after his death was considered a heartless tyrant; the Reformation was looked upon by most people of that day as the triumph of anti-Christ; and even our great Lincoln in his day was regarded as a selfish politician. But what is the verdict of history now respecting these great men and movements? The calm historian today, as he reviews the effects and analyzes the far-reaching results of these momentous epochs, and the labors of these men in affecting the course of history, places them as great landmarks in the progress of the race.

We are too near the period of our Utah Pioneers to appreciate their work and its relative importance. Some of them are still with us; their children jostle us in the streets; we are so near the heat of that trying day that the passions of those who presume to write about it have not left their minds in a perfectly reflective and unbiased condition, and enabled them to view these men as they should be viewed by the unprejudiced historian. Yet as time advances and the clouds clear, and the passions subside, we are coming to a fairer understanding of our great pioneers and the splendid work they have accomplished. We still need the perspective of time to view their labors in their true relation to other events. But we are not presuming too much on the good judgment of the future, if we declare that some day the verdict of history will accord to our Utah Pioneers an enviable place among the really and truly great men and women who have helped to shape the destinies of our country.

There can be no true greatness unless there is first an occasion that calls for great action: Martin Luther would no doubt have



remained an ordinary monk, had not Tetzels passed through the villages of Germany dispensing indulgences; George Washington would have continued an obscure country gentleman had not an obstinate man like George the Third ascended the English throne and irritated the Americans beyond endurance. So, too, our Utah Pioneers, our Youngs, and Kimballs, and Pratts, and Whitneys, and Snows, would have continued their quiet lives in their own secluded villages in the east, had not a great occasion arisen that required the manifestation of the most sterling qualities of manhood.

That occasion was the introduction of "Mormonism." And here was certainly an occasion to stir up the most noble attributes of the heart, to school men in splendid leadership, to teach men how to emulate the great qualities of the Divine Redeemer. Here was an ideal given men that would stir up everything great in their natures; an opportunity for men to distinguish themselves, such as had seldom been offered in any other age or condition.

Of all influences that tend to fire the soul and cause it to leap in ecstasy above the sordid things of life, the religious influence is the strongest. The religious emotions have been the moving cause of the great events of history. And so here, in order to understand our Utah Pioneers we must know their religious motives or the causes which led them to do the things for which they are renowned.

And here no one will presume to doubt their motives, because men will not sacrifice what they did, unless they are inspired with a firm conviction of the righteousness of their purpose. They had seen a young man, unlettered and unlearned—almost friendless in the earth—stand up and declare himself the mouthpiece of God, bearing a message, strange and novel, that Christ's earthly kingdom was to be set up again in all its original purity. They listened with wonder to this message; they scoffed, perhaps at first, at such a marvelous thing; they read the book which this youth brought forth; they sat at his feet and listened to his simple yet eloquent story; they prayed for light to understand the mystery of his wonderful message; and they finally went forth convinced by the spirit of divine revelation that his story was true.

Whatever may be the opinion of people in general respecting the message of Joseph Smith, they must surely admit that he brought together a class of men and women of the highest intellectuality combined with the purest motives. Speaking of the class of men who followed Joseph Smith through his brilliant, yet tragic career, Senator Henry M. Teller of Colorado once said in the halls of Congress: "There never perhaps has been drawn together such an array of distinguished men, of such practical judgment and high scholarship, with cleaner motives and more wholesome lives, as the early leaders of the 'Mormon' Church. There were among them poets, philosophers, mathematicians and

scholars that could no where else be found the world round among such a small body of people. The most distinguished Hebrew scholar on this continent was once a member of the 'Mormon' hierarchy."

The more we contemplate it today, the more we are convinced that the "Mormon" exodus conducted by these "Mormon" Pioneers was one of the greatest feats of the age. Homeless and without a country, and with all men's hands raised in opposition against them, they feared not to plunge into the great American wilderness in search of a new home and more congenial surroundings. Nauvoo the beautiful, they would willingly leave behind, if they could find a place where they would be unmolested in building up God's kingdom. And so they braved the perils of the desert, the treachery of savage beasts, and still more savage men for the sake of their religious convictions. We look upon the exodus of the Pilgrim Fathers as most remarkable. It was so, indeed, but here was one equal in every respect, one which called for sacrifices as great, and for souls as stout and firm.

These pioneers with Brigham Young at their head, were putting themselves fifteen hundred miles beyond the outposts of civilization. They were piercing into the heart of a country which Daniel Webster called "a region of deserts, of whirlwinds of dust, of cactus and prairie dogs." And when their journey was ended, they found themselves by a salt sea, in a valley that had never grown a spear of corn and that appeared so dry it seemed never to have felt the cooling influence of a summer shower.

Who can picture that journey, its toils and privations? Here and there on the rugged trail a nameless grave might indicate some of the emotions with which that journey was filled. It was a bitter cup, and those sturdy men and women drank even the dregs; but they had put their hands to the plow and they would not falter or look backward.

Let us turn to a more pleasant picture; a barren desert greeted our pioneers on their entry. What prospect is now laid out before us in contrast to the first one that they looked upon? How well have they built? We have now in this intermountain country a commonwealth that is the glory and pride of the West. Our cities are laid out on a plan that is as broad and beautiful as the lives of the pioneers who founded them. The monuments which they have erected are as solid and substantial as the adamantine bulwarks around us. The philosophy which they have bequeathed to us is as high and deep as the sun-clad peaks and fathomless gorges of our mountain fastnesses. That philosophy, too, has a breath as sweet and wholesome as our mountain air, and a light of hope as bright and radiant as the sunbeams that fill our cloudless skies.

## THE FIRST COMPANY OF UTAH PIONEERS.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

[The history of Utah virtually begins with that first company of pioneers led by President Brigham Young into Salt Lake Valley in July, 1847. As the Pilgrim Fathers stand out first in the history of New England, so these men stand out first in the history of this western region; and as it is now a matter of family pride to be able to trace one's genealogy to Pilgrim ancestry, so, not long hence, will it be counted an honor to be the sons and daughters of these western pioneers. For genealogical purposes, it is important that the first vital facts—date and place of birth and death—regarding these pioneers be known. For many years, Mr. Jenson, with much watchful and careful labor, has been gathering these vital statistics, and in the following article presents them to the public. Many lists of these first pioneers have been printed, but this is the first time that these names have been so completely accompanied with information which is so important both to the historian and to the genealogist. We hope that the few omissions will soon be remedied so that the record may be complete. We hope also that the sons and daughters of the Utah Pioneers will build upon the foundation facts here given. If they cannot go very far back of these dates, they can at least continue the pioneers' descendants. We are yet so near these men that this task is comparatively easy. The longer the work of compiling and recording these enlarging families is neglected, the more difficult will be the task; we, therefore, urge action by these descendants, and suggest as an example of what may be done the "Orson Hyde Genealogy" in this number of this magazine.—EDITORS.]

In early Church history three distinct semi-religious and military organizations vie with each other in point of general importance and significance, partly because of the great results which accrued from their labors and partly because of the excellent opportunities which they gave the individual members who participated in them to show their integrity, perseverance and manhood in the midst of the most trying circumstances. One of these organizations is Zion's Camp, consisting of 205 men, besides a few women and children, who went up to Missouri with the Prophet Joseph Smith in 1834, for the purpose of assisting in the redemption of Zion; the second is the "Mormon" Battalion, consisting of nearly six hundred men, women and children, who made one of the hardest foot marches on record in the service of their country in 1846 and 1847; and the third is that body of men who, under the leadership of President Brigham Young, led the way to the valleys of the Rocky Mountains in 1847, to seek a new gathering place for the Saints who had been expelled from their homes in Illinois. Following is a complete list of these pioneers, alphabetically arranged, with the dates of birth and death as far as has been obtained:

*Adams, Barnabas L.*—born near Pearth, Upper Canada, 28 Aug., 1812; died near Salt Lake City, Utah, 2 June, 1869.

*Allen Rufus*—died in Ogden, Utah, in the winter of 1888-9.

*Angell, Truman Osborn*—son of James and Phoebe Angell, born at Providence, R. I., 5 June, 1810; died in Salt Lake City, 16

Oct., 1887. For many years he was the architect for the "Mormon" Church.

*Atwood, Millen*—born in Waterford, Caledonia Co., Vermont, 24 May, 1817; was for many years Bishop of the Thirteenth Ward, Salt Lake City, Utah, and died there 17 Dec., 1890. (See sketch in *Jenson's Biographical Encyclopædia*, 1:633.)

*Badger, Rodney*—born in Waterford, Caledonia Co., Vermont, 4 Feb., 1823; drowned in the Weber river, Utah, 29 April, 1853.

*Barney, Lewis*—born in Niagara Co., N. Y., 8 Sept., 1808; died 5 Nov., 1894, in Mancos, Colorado.

*Barnum, Charles D.*—born near Brockville, Leeds Co., Canada, 9 May, 1800; died in Salt Lake City, Utah, 9 Sept., 1894.

*Benson, Ezra Taft*—born in Mendon, Worcester Co., Mass., 22 Feb., 1811; died in Ogden, Utah, 3 Sept., 1869, was one of the Twelve Apostles. (See sketch in *Jenson's Bio. Ency.* 1:99.)

*Billings, George Pierce*—born in Kirtland, Ohio, 25 July, 1827; died in Manti, Utah, 2 Dec., 1896.

*Boggs, Francis*—born in Belmont Co., Ohio, 17 May, 1807; died in Washington, Washington Co., Utah, 22 Jan., 1889.

*Brown, George Washington*—born in Newbury, Cuyahoga Co., Ohio, 25 Jan., 1827; resided at Charleston, Wasatch Co., Utah, when last heard from.

*Brown, John*—born in Sumner Co., Tenn., 23 Oct., 1820; was Bishop of Pleasant Grove, Utah, for many years, and died there 4 Nov., 1896.

*Brown, Nathaniel Thomas*—was shot at Council Bluffs, Iowa, in Feb., 1848, just as he was preparing to return to the Valley.

*Bullock, Thomas*—born in Leek, Staffordshire, England, 23 Dec., 1816; died in Coalville, Summit Co., Utah, 10 Feb., 1885. He was the clerk of the Pioneer Company.

*Burk, Charles Allen*—born in Kirtland, Ohio, 2 Sept., 1823; died at Minersville, Beaver Co., Utah, 26 Feb., 1888.

*Burnham, Jacob D.*—died in California in 1850.

*Baird, Robert Erwin*—born in Londonderry, Ireland, 15 May, 1817; died in Ogden, Utah, 24 Aug., 1875, in Lynne, Weber Co., Utah.

*Carrington, Albert*—born in Royalton, Windsor Co., Vermont, 8 Jan., 1813; died in Salt Lake City, 19 Sept., 1889. (See sketch in *Jenson's Bio. Ency.* 1:126.)

*Carter, William*—was born in Leadburg, Herefordshire, England, 12 Feb., 1821; emigrated to America in 1841; died 22 June, 1896, in St. George, Utah.

*Case, James*—died in Sanpete County in 1858.

*Chamberlain Solomon*—died in Washington County, Utah, 26 March, 1862.

*Chessley, Alexander P.*—lived in San Juan Valley, Cal., when last heard from.

*Clayton, William*—was born in Penwortham, Lancashire, England, 17 July, 1814; died in Salt Lake City, Utah, 4 Dec., 1879.



*Cloward, Thomas P.*—was born in Chester County, Penn., 10 Dec., 1823; is still alive and resides at Payson, Utah Co., Utah.

*Coltrin, Zebedee*—was born 7 Sept., 1804, at Ovid, Seneca Co., N. Y.; died at Spanish Fork, Utah Co., Utah, 21 July, 1887. (See sketch in *Jenson's Bio. Ency.* 1:190.)

*Craigh, James*—the bugler of the Pioneer Camp, died at Santa Clara, Washington Co., Utah, in 1866.

*Crosby, Oscar*—a colored man; was born in Virginia about 1815; died in Los Angeles, Cal., in 1870.

*Curtis, Lyman*—was born in New Salem, Franklin Co., Mass., 21 Jan., 1812; died in Salem, Utah Co., Utah, 6 Aug., 1898.

*Cushing, Hosea*—died in Salt Lake City, before 1864.

*Davenport, James*—a son of Squire Davenport and Susannah Kitridge; was born at Danville, Caledonia Co., Vermont, 1 May, 1802; died in Richmond, Cache Co., Utah, about 1885.

*Decker, Isaac Perry*—one of the children of the Pioneer Camp, is a son of Isaac Decker and Harriet Page Wheeler (afterwards the wife of Lorenzo D. Young). He was born in Winchester, Scott Co., Ill., 7 Aug., 1840, and resides with his son, Charles Decker, at Provo, Utah.

*Dewey, Benjamin Franklin*—was born in Westfield, Hampden Co., Mass., 5 May, 1829; for many years he had no permanent home nor family; died 23 Feb., 1904, in Chloride, Arizona.

*Dixon, John*—was killed by Indians near Parley's Park, Summit Co., Utah, 17 Aug., 1853.

*Driggs, Starling Graves*—was born in Pennsylvania, 12 Feb., 1822, and died in Parowan, Iron Co., Utah, 3 Dec., 1860.

*Dykes, William*—died in Nebraska, 24 Nov., 1879.

*Earl, Sylvester H.*—was born in Scioto Co., Ohio, 16 Aug., 1815; died in St. George, Utah, 23 July, 1873.

*Eastman, Ozro*—born in Vermont, 18 Nov., 1828; he is still alive and resides at Eagle Rock, Idaho.

*Egan, Howard*—born in Montreal, Canada, in June, 1815; died in Salt Lake City, Utah, 16 March, 1878.

*Egbert, Joseph*—was born in Sullivan Co., Indiana, 10 March, 1818; died in Ogden, Utah, 24 May, 1898.

*Eldredge, John S.*—died in Charleston, Wasatch Co., Utah, 7 May, 1873.

*Ellsworth, Edmund*—a son of Jonathan Ellsworth and Sarah Gulley; was born in Paris, Oneida Co., N. Y., 1 July, 1819; died 29 Dec., 1893.

*Empey, William A.*—was born in Osnabrook Township, County of Stormont, Canada, 4 July, 1808; died in St. George, Utah, 19 Aug., 1890.

*Ensign, Datus*—died in Ogden, Utah, about the year 1870.

*Everett, Addison*—was born in Wallkill, Orange Co., N. Y., 10 Oct., 1805; died in St. George, Utah, 12 Jan., 1885.

*Fairbanks, Nathaniel*—was accidentally drowned in California in 1854.

*Farr, Aaron F.*—was born at Waterford, Caledonia Co., Vermont, 31 Oct., 1818; died 8 Nov., 1903, in Logan, Utah.

*Fitzgerald, Perry*—born 21 Nov., 1814; died at Draper, Salt Lake Co., Utah, 4 Oct., 1889.

*Flake, Green*—a colored man; was born as a slave in Anson Co., North Carolina, in January, 1828; resided for many years in Union, Salt Lake Co., Utah; died 20 Oct., 1903, at Idaho Falls, Idaho.

*Fowler, John S.*—went to California in 1848, and subsequently died there.

*Frceman, John M.*—died of cholera in Carson Valley, Nevada, in 1850.

*Frost, Burr*—was born at Waterbury, Conn., 4 March, 1816; died in Salt Lake City, Utah, 16 March, 1878.

*Frink, Horace Monroe*—lived in San Bernardino, Cal., when last heard from.

*Fox, Samuel Bradford*—a son of David W. Fox and Caroline List; was born at Adams, Jefferson Co., N. Y., 4 Dec., 1829; resided in Oregon, when last heard from.

*Gibbons, Andrew S.*—was born in Union Township, Licking Co., Ohio, 12 March, 1825; died at Moan Coppy, Arizona, 9 Feb., 1886.

*Gleason, John Streater*—was born in Livonia, Livingston Co., N. Y., 13 Jan., 1819; died at Pleasant Grove, Utah Co., Utah, 21 Dec., 1904.

*Glines, Eric*—resided in St. George, Utah, when last heard from.

*Goddard, Stephen H.*—died 10 Sept., 1898, at San Bernardino, Cal.

*Grant, David*—was born at Arbroath, Forforshire, Scotland, 21 July, 1816; died in Mill Creek, Salt Lake Co., Utah, 22 Dec., 1868.

*Grant, George R.*—lived in Virginia City, Nevada, when last heard from.

*Greene, John Young*—a son of John P. and Rhoda S. Greene; was born in the State of New York, 2 Sept., 1826; died in Salt Lake City, Utah, 24 May, 1880.

*Grover, Thomas*—was born at Whitehall, Washington Co., N. Y., 22 July, 1807; died in Farmington, Davis Co., Utah, 20 Feb., 1886.

*Hancock, Joseph*—one of the principal hunters of the Pioneer Camp; was born in Springfield, Mass., 17 March, 1800; died 4 July, 1893, at Payson, Utah Co., Utah.

*Hanks, Sidney Alvarus*—froze to death in Parley's Park, Summit Co., Utah, in April, 1870.

*Hansen, Hans Christian*—was born in Copenhagen, Denmark, 23 Nov., 1806; died in Salina, Sevier Co., Utah, 10 Oct., 1890.

*Harmon Appleton M.*—died at Holden, Millard Co., Utah, before May, 1877.

*Harper, Charles Alfred*—was born at Upper Providence, Mont-

gomery Co., Penn., 27 Jan., 1816; died at Big Cottonwood, Salt Lake Co., Utah, 24 April, 1900.

*Henric, William*—died in Bountiful, Davis Co., Utah, several years ago.

*Howd, Simeon*—died in Beaver County, Utah, in 1862.

*Higbee, John S.*—died in Toquerville, Washington Co., Utah, 1 Nov., 1877.

*Holman, John Greenleaf*—was born at Byron Centre, Genessee Co., N. Y., 18 Oct., 1828; died at Rexburg, Fremont Co., Idaho, 5 Nov., 1888.

*Ivory, Matthew*—was killed at Beaver, Utah, in the beginning of 1885.

*Jacob, Norton*—was born in Massachusetts, 11 Aug., 1804; died at Glenwood, Sevier Co., Utah, 30 Jan., 1879.

*Jackman, Levi*—was born in Verkschire, Orange Co., Vermont, 28 July, 1797; died in Salem, Utah Co., Utah, 23 July, 1876.

*Johnson, Artemas*—died in Utah many years ago.

*Johnson, Luke S.*—was born in Pomfret, Windsor Co., Vermont, 3 Nov., 1807; died in Salt Lake City, Utah, 9 Dec., 1861. (See sketch in Jenson's Bio. Ency. 1:85.)

*Johnson, Philo*—was born in Newton, Fairfield Co., Conn., 6 Dec., 1815; he resided in Payson, Utah, when last heard from.

*Kelsey, Stephen*—was born at Montville, Geauga Co., Ohio, in 1829; died in Paris, Bear Lake Co., Idaho, 22 May, 1900.

*Kendall, Levi N.*—a son of Levi Kendall and Lorena Lyman; was born in Lockport, Niagara Co., N. Y., 19 April, 1822; died at Springville, Utah Co., Utah, 10 March, 1903.

*Kleinman, Conrad*—was born in Germany, 19 April, 1815; resided in the Alma Ward, Maricopa Co., Arizona, when last heard from.

*Kimball, Ellen Sanders*—one of the three women who accompanied the Pioneers; was a wife of Heber C. Kimball; born in Telemarken, Norway, in 1824; died in Salt Lake City, Utah, 22 Nov., 1871.

*Kimball, Heber C.*—was born at Sheldon, Franklin Co., Vermont, 14 June, 1801; died in Salt Lake City, Utah, 22 Nov., 1868, was first counselor to President Brigham Young.

*King, William A.*—died in Boston, Mass., in 1862.

*Lay, Hark, or Hark Whales* (which was his proper name)—was born in the State of Mississippi, about 1825; he lived in Union, Salt Lake Co., Utah, for many years; died there about 1890.

*Lewis, Tarleton*—was born in South Carolina, 18 May, 1805; he was the first Bishop of Salt Lake City; died 22 Nov., 1890, in Teasdale, Piute Co., Utah.

*Little, Jesse Carter*—was born at Belmont, Waldo Co., Maine, 26 Sept., 1815; resided for many years in Littleton, Morgan Co., Utah; died 26 Dec., 1893, in Salt Lake City, Utah.

*Losee, Franklin G.*—resided in Lehi, Utah Co., Utah, years ago.

*Loveland, Chancey*—died in Bountiful, Davis Co., Utah, 16 Aug., 1876.

*Lyman, Amasa M.*—was born in Lyman Township, Grafton Co., New Hampshire, 30 March, 1813; died in Fillmore, Millard Co., Utah, 4 Feb., 1877. (See sketch in Jenson's Bio. Ency. 1:96.)

*Marble, Samuel Harvey*—was born at Phelps, Ontario Co., N. Y., 6 Oct., 1822; resided in Eager, Apache Co., Arizona, in 1907.

*Markham, Stephen*—was born at Hartward, Ontario Co., N. Y., 9 Feb., 1800; died in Spanish Fork, Utah Co., Utah, 17 March, 1878.

*Matthews, Joseph*—was born 29 Jan., 1809, in Johnson Co., North Carolina; died in Arizona, 14 May, 1886.

*Mills, George*—died in Salt Lake City, 29 Aug., 1854.

*Murray, Carlos*—was killed by Indians on the Humboldt River in 1855.

*Newman, Elijah*—died at Manti, Sanpete Co., Utah, in 1873.

*Norton, John Wesley*—died at Panguitch, Garfield Co., Utah, 20 Oct., 1901.

*Owen, Seeley*—died in Flagstaff, Arizona, while working on the Atlantic and Pacific railway in 1881. He had formerly resided in Wallsburgh, Wasatch Co., Utah.

*Pack, John*—was born in St. Johns, New Brunswick, 20 May, 1809; died in Salt Lake City, Utah, 4 April, 1885.

*Peirce, Eli Harvey*—died in Brigham City, Box Elder Co., Utah, 12 Aug., 1858.

*Pomeroy, Francis M.*—a son of Martin Pomeroy and Sybil Hunt; was born at Somers, Tolland Co., Conn., 22 Feb., 1822; died in Mesa, Maricopa Co., Arizona, 29 Oct., 1882.

*Powell, David*—lived in the State of Mississippi when last heard from.

*Pratt, Orson*—born at Hartford, Washington Co., N. Y., 19 Sept., 1811; died in Salt Lake City, Utah, 3 Oct., 1881, was one of the Twelve Apostles.

*Redden, Return Jackson*—born in Portage Co., Ohio, 26 Sept., 1816; died in Hoytsville, Summit Co., Utah, 30 Aug., 1891.

*Richards, Willard*—born in Hopkinton, Middlesex Co., Mass., 24 June, 1804; died in Salt Lake City, Utah, 11 March, 1854, was second counselor to Pres. Brigham Young. (See sketch in Jenson's Bio. Ency. 1:53.)

*Rappleye, Tunis*—died at Kanosh, Millard Co., Utah, 25 Dec., 1883.

*Rockwell, Orrin Porter*—born in the State of New York, 25 June, 1815; died in Salt Lake City, Utah, 9 June, 1878.

*Rockwood, Albert P.*—born in Holliston, Middlesex Co., Mass., 5 June, 1805; died in Sugar House Ward, Salt Lake Co., Utah, 26 Nov., 1879.



*Rolfe, Benjamin Williams*—born in Romford, Oxford Co., Maine, 7 Oct., 1822; died in Salt Lake City, Utah, 31 May, 1892.

*Rooker, Joseph*—went to California, where he was last heard from in 1857.

*Roundy, Shadrach*—born in Windham Co., Vermont, 1 Jan., 1789; died in Salt Lake City, Utah, 4 July, 1872. (See sketch in *Jenson's Bio. Ency.* 1:642.)

*Scholes, George*—died in Lehi, Utah, 14 Aug., 1857.

*Scofield, Joseph Smith*—born 2 Aug., 1809, in Windham Co., New York; died at Bellevue, Washington Co., Utah, 8 March, 1875.

*Sherwood, Henry G.*—died in San Bernardino, Cal., before 1862.

*Shumway, Andrew Purley*—son of Charles Shumway and Julia Ann Hooker; born at Millbury, Worcester Co., Mass., 20 Feb., 1833; resided at Franklin, Oneida Co., Idaho, a few years ago.

*Shumway, Charles*—born in Oxford, Worcester Co., Vermont, 1 Aug., 1806; resided in Johnson, Kane Co., Utah, for years; died 21 May, 1898, at Shumway, near Snowflake, Arizona.

*Smith, George Albert*—born in Potsdam, St. Lawrence Co., N. Y., 26 June, 1817; died in Salt Lake City, Utah, 1 Sept., 1875, was first counsel to Pres. Brigham Young.

*Smoot, William C. A.*—born in Roane Co., Tenn., 30 Jan., 1828; is still alive and resides in the Sugar House Ward, Salt Lake Co., Utah.

*Snow, Erastus*—born in St. Johnsbury, Caledonia Co., Vermont, 9 Nov., 1818; died in Salt Lake City, Utah, 27 May, 1880, was one of the Twelve Apostles. (See UTAH GENEALOGICAL AND HISTORICAL MAGAZINE, Vol. 3, page 30.)

*Stevens, Roswell*—died at Bluff City, San Juan Co., Utah, 4 May, 1880.

*Stewart, Benjamin Franklin*—killed by lightning at Benjamin, Utah Co., 22 June, 1885.

*Stewart, James W.*—was born in Fayette County, Alabama, 19 May, 1825, and died at Cokeville, Wyoming, 22 March, 1913.

*Stringham, Briant*—born at Windsor, Broome Co., N. Y., 28 March, 1825; died in Salt Lake City, Utah, 4 Aug., 1871.

*Summe, Gilbard*—born in Randolph County, North Carolina, 22 Aug., 1802; went to California at an early day.

*Taft, Seth*—born at Mendon, Worcester Co., Mass., 11 Aug., 1796; died in Salt Lake City, Utah, 23 Nov., 1863.

*Tanner, Thomas*—died in Salt Lake City, Utah, 2 Aug., 1855.

*Taylor, Norman*—born in Ohio, in 1828; lived in Moab, Grand Co., Utah, and died there 25 Nov., 1899.

*Thomas, Robert T.*—died in Provo, Utah, 28 Feb., 1892.

*Thornton, Horace*—born at Hindsdale, Cattaraugus Co., N. Y., 7 May, 1822; resided at Glenwood, Sevier Co., Utah, a few years ago.

*Thorpe, Marcus B.*—killed in California, 9 Jan., 1849.

*Tippits, John Harvey*—born at Wittingham, Rockingham Co., N. H., 5 Sept., 1810; died in Farmington, Davis Co., Utah, 14 Feb., 1890.

*Vance, William Perkins*—born in Jackson County, Tenn., in October, 1822; resided in Pine Valley, Washington Co., Utah, a few years ago.

*Walker, Henson*—born in Manchester, Ontario Co., N. Y., 13 March, 1820; died in Pleasant Grove, Utah, 24 Jan., 1904.

*Wardle, George*—born 3 Feb., 1820, in Chedelton parish, Staffordshire, England; died at Vernal, Uintah Co., Utah, 29 Nov., 1901.

*Wardsworth, William Shim*—born at Woodstown, Salem Co., N. J., 5 March, 1810; died in Springville, Utah, 19 Jan., 1888.

*Weiler, Jacob*—born near Churchtown, Lancaster Co., Pa., 14 March, 1808; was for a long time Bishop of the Third Ward, of Salt Lake City, Utah, and died there 24 March, 1896.

*Wheeler, John*—went to California at an early day, and there lost to the knowledge of his former friends.

*Whitney, Orson K.*—son of Newel K. and Elizabeth Ann; born in Kirtland, Ohio, 30 Jan., 1830; died in Salt Lake City, Utah, 31 July, 1884.

*Whitney, Horace Kimball*—son of Newel K. and Elizabeth Ann Whitney; born in Kirtland, Ohio, 25 July, 1823; died in Salt Lake City, Utah, 22 Nov., 1884.

*Whipple, Edson*—son of John Whipple and Basmuth Hutchins; born at Dummerston, Windham Co., Vermont, 5 Feb., 1805; died at Colonia Juarez, Chihuahua, Mexico, 11 May, 1894.

*Williams, Almon S.*

*Woodruff, Wilford*—was born in Farmington, Hartford Co., Conn., 1 March, 1807; presided over the Church as its fourth president from 1887 to 1898, and died in San Francisco, Cal., 2 Sept., 1898.

*Woodward, George*—was born in Monmouth County, New Jersey, 9 Sept., 1817; died in St. George, Utah, 17 Dec., 1903.

*Woolsey, Thomas*—born in Pulaski County, Kentucky, 3 Nov., 1805; died 5 Jan., 1897, in Kanosh, Millard Co., Utah.

*Young, Brigham*—was born in Whitingham, Windham Co., Vermont, 1 June, 1801; died in Salt Lake City, Utah, 29 Aug., 1877. (See sketch in Jenson's Bio. Ency. 1:8.)

*Young, Clarissa Decker*—one of the three women who accompanied the Pioneers; was a daughter of Isaac Decker and Harriet Page Wheeler, and a wife of President Brigham Young; she was born in Freedom, Cattaraugus Co., New York, 22 July, 1828; died in Salt Lake City, Utah, 5 Jan., 1889.

*Young, Harriet Page Wheeler*—another of the three women who accompanied the Pioneers; was a daughter of Oliver Wheeler and Hannah Ashley, and a wife of Lorenzo D. Young; she was

born at Hillsboro, New Hampshire, 7 Sept., 1803; died in Salt Lake City, Utah, 22 Dec., 1871.

*Young, Lorenzo Dow*—a brother of President Brigham Young; was born in Smyrna, Chenango Co., New York, 19 Oct., 1807; died in Salt Lake City, Utah, 21 Nov., 1895.

*Young, Lorenzo Zobriski*—one of the two children who accompanied the Pioneers; is a son of Lorenzo D. Young and Harriet Page Wheeler; was born in Winchester, Morgan Co., Ill., 9 March, 1841; when last heard from he resided in Huntington, Emery Co., Utah.

*Young, Phineas H.*—a brother of President Brigham Young; was born at Hopkinton, Middlesex Co., Mass., 16 Feb., 1799; died in Salt Lake City, Utah, 10 Oct., 1879.

## THE PLAN FOR GENEALOGIES.

The Genealogical Society of Utah has adopted the plan for the arrangement of genealogies for publication worked out and used by the New England Historic-Genealogical Society. A number of reasons are given in favor of this system, among the main ones being:

1. It avoids all unnecessary figures. More than enough of these adds greatly to the cost of printing, confuses the reader, and mars the page. Consecutive numbers have no advantage except as aids to reference; hence, no consecutive number is placed against a name which is not subsequently taken up as the head of a family. Figures used as exponents as *John*<sup>2</sup>, meaning 2nd generation, are employed but once with the same name.

2. The personal history of each individual is given in connection with his appearance as the head of a family. If any name is not subsequently taken up as the head of a family, then his or her history is given when the name first occurs.

3. Historical matter is printed in large type, and the names of children in smaller type. This economizes space and assists the eye in reading.

Readers of the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE who desire to become familiar with this system of arranging genealogies will do well to study carefully the samples found in this magazine (for example the Hyde Family, in this number). The simplicity of the plan will readily be seen. There is very little difference in this system and the one adopted for the recording of families in the temple records, the principle addition to the temple record being the numbering of every name, whether it is to be repeated or not. This gives to every individual a number which is useful in temple work, often necessary in carrying on the history at some future time.

## LESSONS IN GENEALOGY.

## DIAGRAMING PEDIGREES.

BY SUSAN YOUNG GATES.

To the person who is acquainted with modern methods of tabulating and diagraming subjects and various forms of information and study, the diagraming of pedigrees is a very easy matter. Indeed, the trained mind quickly assimilates any form of tabulated information, the trifling differences of method in arranging being seen at a glance; but those who are not acquainted with this kind of work, need a careful unfolding of the subject. The purpose of this lesson is to aid even the least trained to understand diagrams used by others and to prepare them for their own use when necessary and desirable.

To diagram a subject or a pedigree is to separate it into sections, subdividing its parts in such a way as will clarify all essential information, names, relationships, or other facts. If it is a subject which you wish to diagram, you make an outline of its various parts. In genealogy, you divide and subdivide the family, putting your first forefather at the top of the diagram. His children are then arranged under the line drawn under his name, and their children in turn are placed under lines in a similar manner.

There are two forms of making this genealogical diagram. One is made with perpendicular lines, and the other with horizontal lines. There is no essential difference between these methods, so we shall confine ourselves to the one used in English Visitations.

Let us begin at the very beginning of this diagraming of pedigrees by using a simple illustration. We will suppose that the first ancestor we know of (the first generation) was named Stephen, and his wife was Judith. We shall use the sign = for married, and arrange them thus:

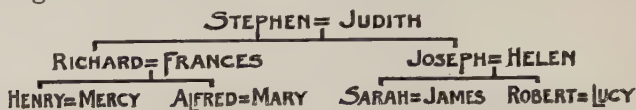
STEPHEN = JUDITH

We will suppose they had two children, Richard and Joseph. We would draw a short line leading from the married sign down to another line under which the names of the children with their wives would be placed, thus:

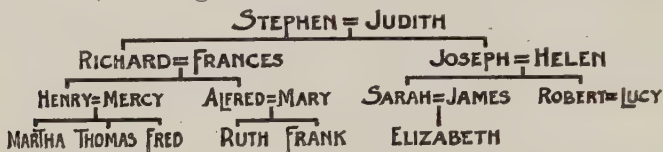
Here we have the first and second generations represented. The third generation would consist of the children of Richard and



Joseph. We will suppose that each of these had two children. The diagram would then stand as follows:



If we wish to continue this on to the fourth generation, supposing that Henry had three children, Alfred two, Sarah one, and Robert none, the diagram would look like this:

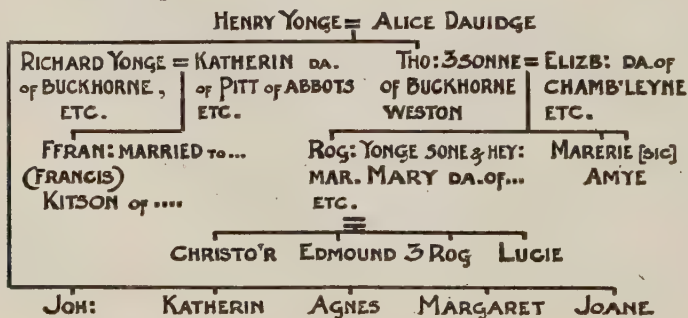


This, you will remember, is an imaginary family only, and is purposely made very simple. Much matter is usually added—the surnames of the persons whom the sons and daughters married, the date and place of birth, etc., as shown in the complete chart or diagram taken from the Visitation of Dorset which is here (p. 95) reproduced exactly as it is given in the published Visitation. This diagram is more complicated than the simple one we have drawn, but the same principles of construction hold in each. Let us now see how this family of Yonge (modern Young) works out.

Henry Yonge and Alice Daudidge had seven children. Let us diagram them as follows:



This fills up our page quickly; and when we come to set the second generation in we find ourselves pressed for room. We must bear in mind that the family of married daughters need not be given, also that we shall have to draw a line down to the middle of our page in order to get all of the second generation on one page. For example:



## Yonge.

[Harl. 1166, fo. 23.]

ARMS.—*Per fesse sable and argent, three lions rampant-guardant counterchanged.*  
 CREST.—*A demi-sea-unicorn rampant argent, horned and finned gules.*

Hen: Yonge of Buckhorne weston=Alice da. of Rob: Davidge  
 in Com. Dorset. of the same.

Richard Yonge of Buck-  
 horne weston 2 sonne  
 rector eccl'ie de Buck-  
 horn weston.

Katherin da. of  
 Pitt of Abbot  
 Ile in Com.  
 Som's.

Tho: 3 sonne  
 of Buckhorne  
 weston.

Elizb: da. of  
 Chamb'leyne of  
 Monckton Deu'ell  
 in Com. Wiltes.

ffran: married to ....  
 Kitson of .... Batcheler  
 of Deuinitie.

Rog: Yonge sone & hey:  
 mar. Mary da. of ....  
 Mayowe in Com. Som'set.

Marerie [sic]. Amye.

Christo'r 1. Edmund 3.

Rog: 2 sone of=  
 Buckhorne  
 weston.

... da. of W<sup>m</sup>  
 Mullins of the  
 same.

Lucie a da.

Joh: Yonge of=  
 the same place  
 sone & hey:

Lucie da. of  
 Nicho: Joyce of  
 Marnehull in  
 com. Dors:

Katherin  
 ob. sine  
 p'le.

Agnes ux.  
 Tho.  
 Robins.

Marg<sup>t</sup> mar.  
 to Joh:  
 Baker.

Joane mar.  
 to Joh:  
 Royall.

Marg<sup>t</sup> mar. to Joh:  
 Hillson.

Joane mar. to Rob:  
 Crases.

Mary ob. sine  
 prole.

Agnes mar. to Tho:  
 Presleye.

Hen: &  
 John  
 ob. sine  
 p'le.

Nicho:  
 Yonge  
 of Buck-  
 horne  
 weston  
 Liuinge  
 1623.

Suzan da. of Christ:  
 ffarwell of the Towne  
 & Countie of Poole.

Hen: 3=  
 sonne.

Joane da. of James Rayer of  
 Temple Combe in com. Som's.

James 1.

John 2.

Nicho: 4.

ffran: 6.

Jane 1.

Suzan 2.

Hen: 3. Rob't 5.

John Yonge sone &  
 heyre ætatis 24 annor.  
 1623.

Christop. 2.  
 Thom. 3.

Elino<sup>r</sup>  
 ob. s. p'le.

Elizb. 1.

Kather. 2.

Suzan 3.

(Signed)

NICHUS YONGE.

By reference to the complete charted pedigree, you will observe that the author has skilfully arranged his lines so that the first forefather's large family of children is given in two places, the line under Henry Yonge and his wife being extended down on the left-hand margin to a place further down on the page, as shown in the diagram above. Frequently the names are numbered to indicate their place in the family, as, for instance, "Tho: 3" indicates that this Thomas is the third son of Henry. You will note that you are expected to follow a line until it breaks in order to get all the family of the parents just above the line. The first Henry's line, as we have seen, extends down quite a distance to the middle of the page, while his son John's line lower down doubles across the page close together.

If the student will follow this pedigree down the page, he will find that Henry 3 (Son of Joh: and Lucie) was the third son, while Nicholas was evidently the fourth son. "Hen; & John" evidently were twins and died young. Henry 3 was placed at the end of the line because the family of Nicholas came in better at the first part of the second line.

It will be observed that when there are too many children to set in a horizontal line directly under the parents, one may be set directly under the other as is shown in the family of "Hen: 3 Joane." Two short vertical lines, quite close together, indicate this. The family (Hen:3) furnishes a good illustration of the numbering of the children. As will be seen, James was the first, John was the second; Henry, who appears below John, was third, and so on. The daughters follow. These early pedigree makers had a way of placing all the sons first, having the daughters to meekly follow after.

It will be seen that there are a number of abbreviations and foreign words used in this diagram. These were extensively employed in the days when this was made. An explanation of these will here be useful:

*Ux.*—wife.

*Hen:*—Henry.

*Rob.*—Robert.

*Com.*—County or shire.

*Som's.*—Somerset.

*Tho.*—Thomas.

*ff.*—Capital F.

*sone or sonne.*—son.

*hey or heyre.*—heir.

*Dors.*—Dorset.

*ob. sine p'le, or prole.*—died without issue.

*mar.*—married.

*Liuinge*—1623.—living in 1623.

*Christ:*—Christopher.

*aetatis*.—aged.

*annor*.—years.

*heyre aetatis 24 annor 1623*.—aged 24 years, in the year 1623.

This chart is signed NICHUS YONGE or Nicholas Young, who prepared it for the King's Herald. This Nicholas is the father of the last-named John Yonge in the chart, who was 24 years old in 1623. He was therefore born in 1599. Having established this date, we can now count back to the birth of his great grandfather, Henry, and thus give approximate dates for all the names in the family. With this in view, let us now properly arrange and number the names on the chart so that they may be ready to transfer to a temple record and sheets for temple work.

You will notice in the following arrangement that we do not use lines of any kind, but simply make certain spaces between names to indicate when families are broken into generations. The names of the children may be indented a little further from the edge of the page to attract the eye. In a permanent record, the repeated numbers are written in red ink, but for our purpose these numbers are printed in dark figures, thus: **16**. This would mean that the number has been used before. In referring back to this number a cross would be found before it to show that it would be repeated later on, thus: ×16. As previous lessons have explained, each person has a distinct number by which he is always known.

As will be seen, there is only one date given in the pedigree chart which we have used as an example. In former lessons, the manner of approximating dates has been fully explained, so it is unnecessary to repeat that here.

1. Henry Yonge	b. about 1524	of Buckhorne Weston, Dorset, Eng.
2. Alice Dauidge	" 1531	" " " "

CHILDREN :

×3. John	" 1549	" " " "
×4. Richard	" 1551	" " " "
×5. Thomas	" 1553	" " " "
6. Katherine	" 1555	" " " "
×7. Agnes	" 1557	" " " "
×8. Margaret	" 1559	" " " "
×9. Joane	" 1561	" " " "

3. John Yonge	" 1549	" " " "
10. Lucie Joyce	" 1553	of Marnehill, Dorset

CHILDREN :

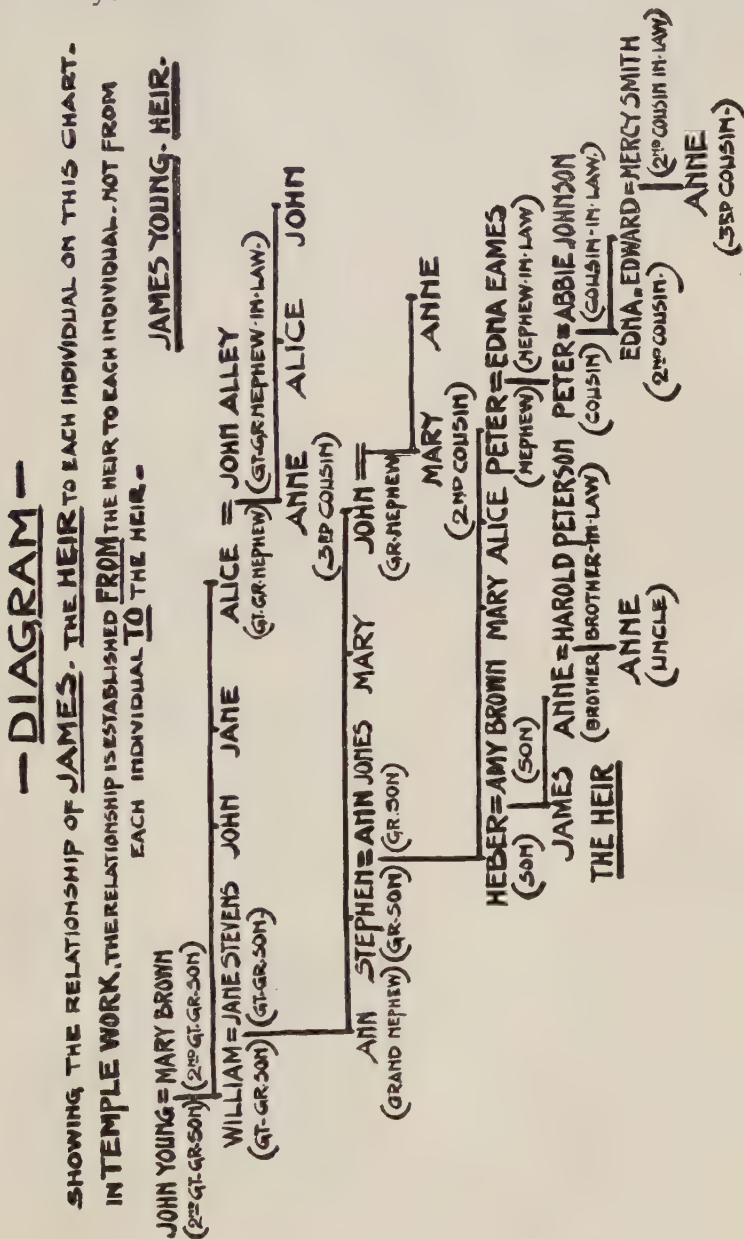
11. Henry	" 1572	of Buckhorne Weston, Dorset
12. John	" 1572	" " " "
×13. Nicholas	" 1574	" " " "
14. Henry	" 1576	" " " "
×15. Margaret	" 1578	" " " "
×16. Joane	" 1580	" " " "
17. Mary	" 1582	" " " "
×18. Agnes	" 1584	" " " "



4. Richard Yonge	about 1551	of Buckhorne Weston, Dorset			
19. Katherin Pitt	" 1555	of Abbots Isle, Somersetshire			
CHILDREN :					
×20. Francis	" 1575	of Buckhorne Weston, Dorset			
5. Thomas Yonge	" 1553	" " " "			
21. Eliz'th Chamberlayne	" 1558	of Monckton, Deu'll, Wilts			
CHILDREN :					
22. Roger	" 1578	of Buckhorne Weston, Dorset			
×23. Marerie	" 1580	" " " "			
24. Amye	" 1582	" " " "			
20. Francis Yonge	" 1575	" " " "			
25. Miss Kitson	" 1580	" " " "			
22. Roger Yonge	" 1578	" " " "			
26. Mary Mayowe	" 1583	of Somersetshire			
CHILDREN :					
27. Christopher	" 1603	of Buckhorne Weston, Dorset			
×28. Roger	" 1605	" " " "			
29. Edmond	" 1607	" " " "			
30. Lucie	" 1609	" " " "			
28. Roger Yonge	" 1605	" " " "			
31. Miss Mullins	" 1607	" " " "			
32. Thomas Robins	" 1552	" " " "			
7. Agnes Yonge	" 1557	" " " "			
33. John Baker	" 1555	" " " "			
8. Margaret Yonge	" 1559	" " " "			
34. John Royall	" 1556	" " " "			
9. Joane Yonge	" 1561	" " " "			
13. Nicholas Yonge	" 1574	living 1623			
35. Susan Farwell	" 1579	of town and county of Poole			
CHILDREN :					
36. John	born 1599	of Buckhorne Weston, Dorset			
37. Christopher b. about	1601	" " " "			
38. Thomas	" 1603	" " " "			
39. Elizabeth	" 1605	" " " "			
40. Esther	" 1607	" " " "			
41. Susan	" 1609	" " " "			
42. Elinor	" 1611	" " " "			
43. John Hillson	" 1573	" " " "			
15. Margaret Yonge	" 1578	" " " "			
44. Robert Crases	" 1575	" " " "			
16. Joane Yonge	" 1580	" " " "			
45. Thomas Presleye	" 1579	" " " "			
18. Agnes Yonge	" 1584	" " " "			

Some of our family records are so mixed that it is nearly impossible to straighten them out. If one has a long and complicated line of ancestry which has not been arranged or classified, an excellent way to make it plain is to place the family in a dia-

gram. From this diagram, relationships may be found and correctly stated. The following chart is presented to aid in establishing the proper relationship of the heir to each individual in the family:



The names of this family (Young) shown in the diagram, will now be reduced to the temple record form, showing the arrangement in family groups, with proper numbering, and relationships of heir to each individual. The student would do well to study these illustrations, as they are here given to aid him in the construction of his own records.

The following shows the relationships taken from the chart and arranged in temple record form:

### THE YOUNG FAMILY,

### JAMES YOUNG (No. 25) HEIR

<i>Name.</i>	<i>Relationship.</i>
1. John Young	2nd great grand son
2. Mary Brown	" " " "
CHILDREN :	
×3. William	Great grand son
4. John	Great grand nephew
5. Jane	" " "
×6. Alice	" " "
<b>3.</b> William Young	Great grand son
7. Jane Stevens	" " "
CHILDREN :	
8. Ann	Grand nephew
×9. Stephen	Grand son
10. Mary	Grand nephew
×11. John	" "
12. John Alley	Great grand nephew-in-law
<b>6.</b> Alice Young	Great grand nephew
CHILDREN :	
13. Annie	3rd cousin
14. Alice	" "
15. John	" "
<b>9.</b> Stephen Young	Grandson
16. Ann Jones	"
CHILDREN :	
×17. Heber	Son
18. Mary	Nephew
19. Alice	Nephew
×20. Peter	"
<b>11.</b> John Young	Grand nephew
21. Mrs. John Young	Grand nephew-in-law
CHILDREN :	
22. Mary	2nd cousin
23. Anne	" "

<b>17.</b>	Heber Young	Son
24.	Amy Brown	"
	CHILDREN :	
25.	James	HEIR
×26.	Anne	Brother
<b>20.</b>	Peter Young	Nephew
27.	Edna Eames	Nephew-in-law
	CHILDREN :	
×28.	Peter	Cousin
29.	Harold Peterson	Brother-in-law
<b>26.</b>	Anne Young	Brother
	CHILDREN :	
30.	Anne	Uncle
<b>28.</b>	Peter Young	Cousin
31.	Abbie Johnson	Cousin-in-law
	CHILDREN :	
32.	Edna	2nd cousin
×33.	Edward	" "
<b>33.</b>	Edward Young	2nd cousin
34.	Mercy Smith	2nd cousin-in-law
	CHILDREN :	
35.	Anne	3rd cousin

## OUTLINES FOR SIX GENEALOGICAL LESSONS.

The following outlines were used as a basis for an introductory course of lessons in genealogy and temple recording, given March 24-26, under the auspices of the Genealogical Society of Utah to a class from the Ensign stake of Zion:

### LESSON I.

#### *Introductory.*

1. Note books, ink, pad, pencil.
2. Address. Date of beginning book and completing it.
3. Sources of information always recorded.
4. Special care of genealogical material. Box or desk.
5. Old Bibles. Old letters. Old family temple record books.
6. Value and danger of family tradition.
7. Accuracy. There should be no guess work in genealogy.

#### *Practical Exercise.*

Two generations of family groups, to be arranged in note-book form.



## LESSON II.

*Approximating Dates.*

1. Of marriages, of births, of deaths. Witness in wills, etc.
2. What to do when place of birth is unknown.

*Heirship.*

1. The proper heir in the family.
2. Order in the priesthood.
3. As a means of identification for the dead.
4. Women in heirship.
5. How to proceed if heir refuses to take his part.

*Practical Exercise.*

Four generations of family groups, to be arranged in notebook form.

## LESSON III.

*Relationship.*

1. Necessity of establishing relationship where possible.
2. Relative-in-law. Friend.
3. Relationship chart assists to clear away the mists.
4. Limitations in family lines. Only four family lines permissible.

*Diagramming Pedigrees.*

1. The value of the diagram.
2. Old-fashioned methods. The tree. The wheel.
3. Modern diagrams.

*Practical Exercise.*

Diagramming four generations.

## LESSON IV.

*Numbering.*

1. Necessity of recording family genealogy for Temple work.
2. Repeated numbers—crosses against names or numbers.

*Temple Regulations.*

1. Cleanliness.
3. Recommends.
4. Donations.
5. Marriages, and other ordinances for the dead not done without consultation with Temple authorities.

*Family Organizations.*

1. Necessity of organization among families.
2. How to organize; officers; committees.
3. Dues and donations.
4. Social and Temple committees.

*Practical Exercise.*

Organize the class in family form.

## LESSON V.

*How to Secure Genealogical Material.*

1. Membership in the Genealogical Society of Utah.
2. THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.
3. Corresponding with relatives, through the agents of the Genealogical Society of Utah, at home and in Europe.
4. American and European societies and agents.
5. Parish clerks; church wardens; county clerks; war records.
6. Deeds; wills; magazines; genealogical department in papers.
7. Cost of genealogical assistance.
8. The world spares neither time nor money, why should we?

*Going Abroad.*

1. Foolishness of going abroad when untaught in this art.
2. Visiting genealogical libraries; churches; cemeteries; agents.
3. Following clues; value of tradition; danger.

*Practical Exercise.*

Six generations prepared in pedigree form, with numbers, relationships, approximated dates, heir, source of information and address of student in proper order. If desired, this exercise may be given in note-book form first, and afterwards in pedigree form.

## LESSON VI.

*At Work in a Library.*

1. Indexes; surname; books; gazeteer.
2. Standard English books.
  - a. Burke's peerage; commoners; landed gentry.
  - b. County histories; Harlein Society publications.
3. American standard books.
  - a. Savage's Biographical Dictionary.
  - b. Magazines; town and county histories.
  - c. Vital statistics; American Genealogist, etc.

*Practical Exercise.*

Review.

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BOOK REVIEW

*Branchiana*, being a partial account of the Branch family of Virginia; by James Branch Cabell; 177 pages; printed by Whitlet & Shepperson, Richmond, Va.

According to the author's foreward, which, by the way, contains some interesting paragraphs, "*Branchiana*" endeavors "to make clear the direct ancestry of Thomas Branch of Petersburg

and Richmond Va.—born 23rd Dec. 1802, died 15th Nov. 1888—and of his two wives” A good deal of interesting history is intermingled with the genealogical data which adds materially to the readableness of the volume.

*Biographical Genealogies of the Virginia-Kentucky Floyd Families*, with notes of some collateral branches, by N.J. Floyd; 113 pages. Williams and Wilkins Co., Baltimore.

In his introductory chapter on the History, Biography, and tradition of the family, the author brings in some interesting matter pretty well establishing the fact that the first Floyds come from Wales to Jamestown, Va. something over a dozen years after its settlement. Their names are given as Nathaniel and Walter. The family connects with a number of notable characters in American history.

*Genealogy of the Lake Family of Great Egg Harbor*, in old Gloucester County in New Jersey. Compiled by Arthur Adams and Sarah A. Risley; 26 pages. For sale by Miss Sarah A. Risley, 232 South Main St., Pleasantville, N. J., \$1.25.

This little book which the author hopes is but the forerunner of a more complete record of the family, is well arranged and neatly printed.

*The McCauslands of Donaghane, and allied families*; by Miss Merze Marion, Shenandoah, Iowa.

“The name McCausland or MacAuslane, as it was called in an early day, is not unknown in ancient Scotch and Irish history,” says the author who then proceeds to show it by devoting a number of chapters to the task. The later chapters give the genealogy of the family extending from Ireland to this country.

*Molyneux Families*, being a genealogical and biographical history of the Molyneux Families. By Nellie Zada Rice Molyneux, Syracuse, N. Y. C. W. Bardeen, publisher, 1904.

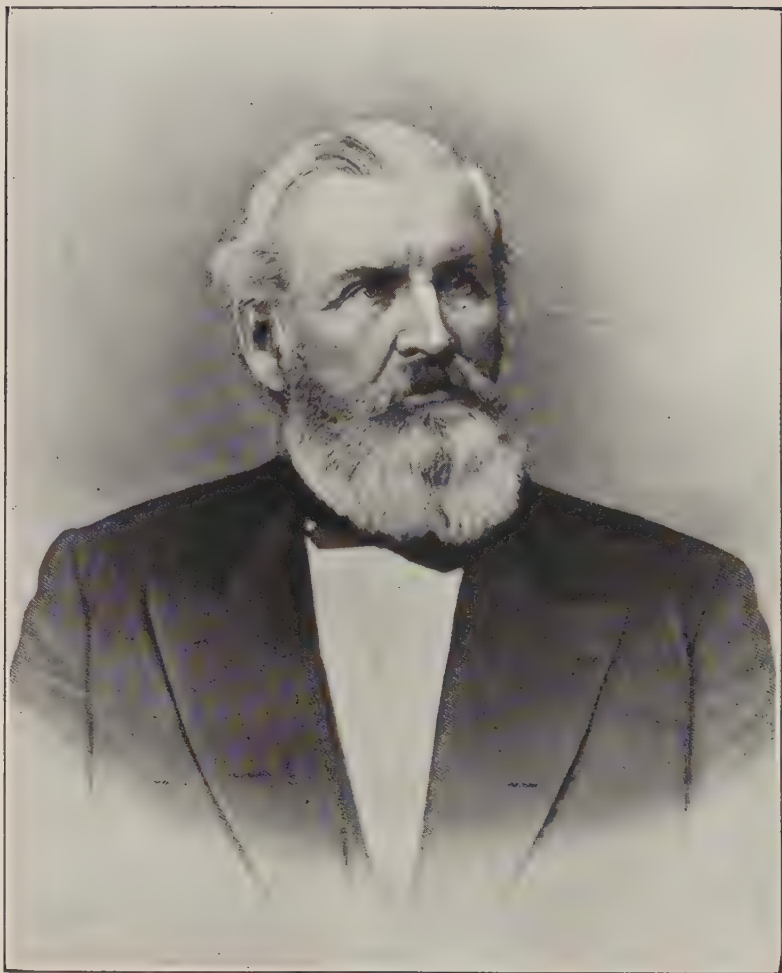
This history of the Molyneux family extends back into much interesting story and tradition, touching as it does many historic characters, both in Europe and in the early days of the New World. The author has gathered much important and interesting data in her book. There is an index and an extended list of authorities quoted.

*Descendants of Thomas Beach*, of Milford, Conn.

This book contains fifty pages devoted exclusively to genealogical information. On page one this notice is printed: “This list is incomplete, but has been compiled from private sources and privately printed in the hope that those to whom it is sent will make additions and corrections from private records. The compiler would be glad to receive all such corrections and additions, which can be sent to Miss Mary E. Beach, Goshen, Conn., (winter address, 615 George St., New Haven, Conn.,) or to Miss Helen Beach, care Brown, Shepley & Co., 123 Pall Mall, London, England.







HORACE S. ELDREDGE.

# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

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JULY, 1913.

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## THE SPIRIT OF ELIJAH.

"Words spoken by an angel, to Joseph Smith, while in his father's house, in Manchester, Ontario County, New York, on the evening of the 21st of September, 1823:

"Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord; and he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the whole earth would be utterly wasted at its coming." (Doc. and Cov. Sec. 2.)

This prediction was fulfilled in the Kirtland Temple, April 3, 1836. In Section 110 of the Doctrine and Covenants there is an account of Elijah's coming and committing the "keys of this dispensation" into the hands of Joseph Smith and Oliver Cowdery, the first elders of the Church of Jesus Christ of Latter-day Saints. From that day to the present, this Spirit of Elijah has been operating among the children of men, to a marked degree, being made manifest not only among the members of the Church in their temple building and their work for the dead, but also among the civilized world in general in their genealogical activities.

Elder B. H. Roberts, in the Introduction to the History of the Church, presents this theme in the following concise manner:

"The work accomplished by Elijah in giving to the Prophet Joseph Smith the particular dispensation of the Priesthood which should plant in the hearts of the children the promises made to the fathers—lest the whole earth should be utterly wasted at His coming—(Mal. 4:5, 6) is attended by evidences of great virtue and power \* \* \* \* The work done by Elijah was to open the door of salvation for the dead. From that event came the knowledge of the principles by which the saving power of the Gospel may be applied to men who have died without receiving its benefits in this life. From of old men had read the scriptures that Messiah would bring out the prisoners from the prison, and

them that sit in darkness, out of the prison house, (Isaiah 42:7) a light to the Gentiles, the Messiah should have power to say to the prisoners, 'Go forth; to them that sit in darkness, show yourselves;' (Isaiah 49:6-9) 'to proclaim liberty to the captives, and the opening of the prison to them that are bound' (Isaiah 61:1). From the beginning of Christianity, men have read in the New Testament how Jesus had once suffered for sins, the just for the unjust; and how that being but to death in the flesh, He was quickened by the spirit by which He went and preached to the spirits in prison which were disobedient when the long-suffering of God waited in the days of Noah (I Peter 3:18-20). Also they read how for this cause was the Gospel preached to them that are dead that they might be judged as men are in the flesh, but live according to God in the spirit (I Peter 4:6); also the reasoning of Paul to the effect that if there was no resurrection of the dead, why then were the Saints baptized for the dead (I Cor. 15:29); also how the fathers without those of later generations cannot be made perfect (Hebrews 11). All of which passages, however, have been regarded as among the mysteries of the Word of God, incomprehensible, dark. But touched by the Prophet Elijah's hand, imparting to them their true import, how bright they glow with spiritual light and life! and what a sense of largeness and power to apply the principles and ordinances of salvation to all the children of men [save the sons of perdition; and these, thank God, are but few] in all ages of the world, and whether living or dead. How the horizon of things respecting the Gospel of Christ is pushed back from the walled-in limits of that pseudo-Christianity current among men, by this spirit and power of Elijah that has come into the world!

"The fact that such a spirit has come into the world is sustained by palpable evidence. The truth of my statement will be recognized when I say that within the last fifty years there has arisen throughout the world an increased spirit of interest among men concerning their ancestors that scarcely stops this side of the marvelous. In all lands men are earnestly seeking for their genealogies, and many volumes are issued from the press annually in which the pedigrees of men of all sorts and conditions are given. Some may be said to be possessed almost of a mania on this subject, so ardent are they in seeking for a knowledge of their forefathers, and this all quite apart from any direct work that is being done along the same lines by the Latter-day Saints; though the work of the Saints in the temples for their dead is greatly helped by this outside circumstance to which I call attention. Why and whence this spirit in the hearts of the children which turns the attention of the men to the fathers of former generations, if it is not a consequence of the fulfillment of Elijah's predicted mission that before the great and dreadful day of the Lord should come he (Elijah) would be sent to turn the hearts

of the children to the fathers, and the hearts of the fathers to the children.

"That the spirit which came into the world by reason of Elijah's special dispensation of authority to Joseph Smith is working upon the hearts of the Latter-day Saints is evidenced by the building of the beautiful temple at Nauvoo, and by the erection of the world-famed temple in Salt Lake City; also by the erection of magnificent temples at Logan, Manti, and St. George—all in Utah. [Another temple is planned for erection soon in Canada.] These temples have all been erected in response to the diffusion of that spirit that attended upon Elijah's mission; and are evidences in stone that the Saints have partaken of that spirit which turns the hearts of the children to the fathers. Another palpable evidence to the same great truth is seen in the throngs which daily visit these temples to perform the ordinances of salvation for the dead; not only baptisms for the dead, but also the confirmations, ordinations, and sealings by which the fathers shall be prepared for the Kingdom of God, and all the families of men be set in order, united together by bonds, covenants, and established relations that shall be in harmony with that heavenly kingdom which the redeemed of God shall inherit."

In the present article we wish especially to give some specific instances of the operations of the Spirit of Elijah among the world, adding to and strengthening, we hope, Elder Roberts' general statement of the question.

The awakening in this country to the importance of seeking after one's dead and preserving the records of the past, perhaps, first began in the organization of the New England Historic-Genealogical Society. Organized in Boston in 1844, it occupied at that time a room twenty feet square in a third story of a building. During its first year, the society received 24 bound volumes of books, ten manuscripts, and a few pamphlets. The growth of this society has made it necessary to move six times into better and better quarters, until at present, it is housed in a fine new fire-proof building of its own. From five in the beginning, its membership has increased to over 1,000. Its library is now, without doubt, the biggest of its kind in the United States, if not in the world. The society has published a vast amount of genealogical information. As far back as 1862 the librarian of this society, in giving a history of its organization and growth, made this statement, especially interesting to the people of the West:

"Since I began to take charge of this library—nearly a year and a half ago—I have been surprised at the number of gentlemen who have come here to look up their pedigrees. One from Oregon, another from California, another from Illinois and numbers from the middle states, and different parts of New England, have called and spent hours and some few even days, in searching genealogy and heraldry, taking minutes, and pondering over the



faint or certain traces of their ancestors. Not long since two very civil and intelligent 'Mormon' from Utah spent some hours in searching their progenitors and went away somewhat pleased at the information they obtained. Letters of inquiry, touching this subject are not infrequent. It shows the value of our association, and the increasing spread of its influence; and let it be our grand object and untiring effort to obtain every book of pedigree, and everything touching this subject in New England, that our genealogical society may be the headquarters, from which shall issue all true knowledge of New England ancestry."

Genealogical societies are now in active operation in many of the large cities of this country, and they are doing much to spread the Spirit of Elijah. Men and women everywhere are found spending time and means in gathering their family histories and publishing them. Many of these personal experiences are very interesting. A number are here given as illustrative of hundreds of others.

Mr. Watson H. Harwood, of Chasm Falls, New York, has compiled and published a three-volume history of the Harwood family of New England. He says in the preface to his book: "This has been a very expensive as well as laborious work. The work I freely give to all who are interested. I have worked over forty years, and have not hesitated to sacrifice many desirable things in life that this work might be accomplished. I am not wealthy, having to earn by hard professional work in a mountainous country whatever I have. But I have realized clearly for many years that such a work would not only be an honor to our name, but a real advantage to every Harwood recorded therein."

Mr. Harwood expresses a deeper truth than he may be aware of in his last sentence. Here is another experience, taken from the preface of the Strong Family Records, two large volumes, by Benjamin W. Dwight:

"The author here offers gladly to all the large array of facts which he has been able to procure by more than four years of unswerving attention to the work of tracing this history. Much, if not most, of the time he has given from ten to thirteen hours daily, not only ungrudgingly but delightfully, to this great effort, and wholly at his own charges. It has been by a most ample and persistent correspondence, at the rate, much of the time, of some 2,500 letters per year, and by an abundant exploration of family histories, town histories, town records and monumental inscriptions. Hundreds of volumes have been ransacked for dates and details of interest in the various libraries of Boston, New York and other cities. \* \* \* To hundreds of postmasters, town-clerks, clergymen, and men of antiquarian lore all over the land, thanks are due for the prompt and kindly manner in which they have furnished great numbers of helpful items of information. \* \* \*

\* \* At least 200 letters out of several thousand which should

have been answered to the full, fell into the hands of those who were either so satisfied with what their fathers had done for them, or so dissatisfied, that they did not care to do aught for their better or longer remembrance in the world."

"The animating force which has incited and secured the results appearing upon the following pages," says Orra Eugene Monette, in "Monet Family Genealogy," "has been a complex one, and is not so easily analyzed." He speaks of the usual ones of pride of ancestry, kinship, etc., but perhaps unknowingly omits that strongest of the forces which doubtless actuated him,—the Spirit of of Elijah. He says this of his work:

"In the passing of the years, the original family became widely scattered, and present generations, employing a diversified spelling of the name, either through a lack of information, or, through a misconception of the facts, claim no relationship. Step by step the lines have been proven and the ancestral facts established. Altogether, it has taken ten years of labor, a repeated correspondence with over two thousand persons, the co-operation of many others, the searching of civil records in France and London, in many counties of New York, Maryland, Pennsylvania, Virginia, West Virginia, and Ohio, and of various public libraries in this country and abroad, and a general expense of six thousand dollars and more in order to be able to deliver the first volume to its recipient."

The following quotation is from "Salvation Universal," by Joseph F. Smith, Jr.:

"The restoration of Elijah's priesthood accomplished more than the turning of the hearts of the members of the Church to their fathers, for the spirit of his mission spread forth and took hold of the hearts of the honorable men and women in the world who have been directed, they know not why, to spend their time and means in preparing genealogies, vital records and various other genealogical data, which they are publishing at great labor and expense.

"It is a curious and interesting fact that the year following the coming of Elijah, the British government passed laws requiring the proper recording of records, and the filing of them in one central place. In the year 1844, the New England Historical and Genealogical Society was organized in Boston; in 1869 the New York Genealogical and Biographical Society was incorporated in New York. Other societies have been organized from time to time in America, principally in the New England States, and they are publishing quarterly genealogical magazines and registers, family records, etc.; and are continually disseminating information regarding our ancestors, that is useful to the Latter-day Saints. The New England Society is publishing, as they express it in their magazine, 'by a fund set apart from the bequest of Robert Henry Eddy,' to the society, the vital records (births,

marriages and deaths) of towns in Massachusetts, whose records are not already printed from the beginning to the year 1850. This is a tremendous work, many volumes of these records have been published, and others are in course of preparation.\* Eventually they will be printed by this and other similar societies in Massachusetts, a state that has set the pace for her sister states to follow. There, and in other parts, these societies are protected and encouraged by legislative enactment. Besides these numerous societies engaged in this noble work, there are multitudes of individual laborers who are publishing at their own expense family genealogies and vital records that extend back for hundreds of years.

"In Great Britain the work is carried on by the Harleian Society, the Genealogist Society, Phillimore & Company, the Lancashire Parish Register Society, the Yorkshire Parish Register Society, and similar societies in nearly all of the counties of Great Britain.† These societies publish the parish registers of the several parishes in England, and to an extent in Scotland, Ireland and Wales. There is also in Great Britain Lodge's, Debrett's and Burkes' Peerages and Visitations which are invaluable to the searcher of genealogical information in those lands. These numerous societies and individuals in the world, upon whom the spirit of Elijah

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\*Other societies in Massachusetts are also preparing vital records, among them are the Topsfield Historical Society, the Essex Antiquarian Society, the "Systematic History Fund," Franklin P. Rice, trustee. Of this work Mr. Rice, who is a pioneer in genealogical research, says:

"I hope sometime to give in detail an account of the various undertakings in the line of record preservation with which I have been connected since I began, in the early seventies, with the idea, crude and imperfect, of subjecting to classification, for easy reference, manuscript materials in public depositories, many of which were then hidden or unknown, and in many places practically inaccessible. \* \* \* \* \* Thirty-five years ago the interest in such matters was mainly antiquarian, and the few examples in print in this line had been inspired from that standpoint. Genealogical research was not the powerful factor it is today. As the idea expanded and developed, I came to regard the work chiefly in its practical and scientific aspects, and I applied the term 'Systematic History' as best explaining its purpose, to meet the necessities of all enquirers and investigators. \* \* \* I formulated a plan sometime before 1890 to require the towns in Massachusetts to print their records, but this met with little favor. Its substantial features are embodied in the act of 1902. Pursuing the work since 1898 under the operations of the Systematic History Fund, I have been able to secure copies and to print the vital records of more than thirty towns in central Massachusetts."

†The personal interest shown in this work in Great Britain is well illustrated in a recent letter received from Mr. J. R. Faithwaire, Honorable Treasurer of the Lancaster Parish Register Society, wherein he says: "The gifts of volumes to the Society for the year 1912 are of the value of \$1,000, which amounts to more than the subscriptions,—the only Society of the kind that say the same. I may say that all this is owing to our Honorable Secretary (Henry Brierley) who is the County Court Judge of Wigan, and who has given something like 540 days' work to the volume for 1912."

has fallen to this extent at least, are compiling, printing and distributing these records of the dead, faster than the Saints can, with their present facilities and understanding of the work, obtain them. \* \* \* \* These people and societies are helping us. Should we not take every advantage of their labors and stand in the forefront, magnifying our calling and proving our birthright as the children of Ephraim?

"Thus the hearts of the children are gradually, but surely, turning towards their fathers. The spirit of this work is now taking hold of the hearts of the people of Germany, Scandinavia and other countries of Europe. And why are they doing this? Because their hearts have been drawn out to their fathers, through the restoration of the keys of salvation for the dead, and they are energetically and faithfully laboring, but all the while unconscious of the full significance and worth of their labors, simply because the work appeals to them and they are fascinated by it. Surely they shall receive their reward."

\* At the April, 1913, conference of the Church, Elder David H. Cannon, President of the St. George Temple, made the following remarks which are worth quoting in connection with this subject:

"The question often arises, what are we going to do with those that have died during the dark ages, during the time that the Gospel was not upon the earth? We have the answer exemplified in what is being done today in the midst of the people. We find that not only people who have become identified with the Church, but the people of the world, especially of this American nation, are diligently looking for information concerning their progenitors. Men are searching after their genealogical records, becoming familiar with pedigrees pertaining to their ancestors, who do not ask the question, What is it that prompts me to act thus, to spend my money and time to gather together what constitutes my family tree?. But when they become familiar with the Gospel of the Son of God, they learn the reason. They are doing it because by this gospel, in its earliest inception, the hearts of the fathers were turned to the children and the hearts of the children turned to the fathers, as prophesied by Malachi. At the time of this turning of the hearts of the fathers to the children and the children to the fathers, there was not a genealogical society upon the face of the earth. But men who became familiar with the Church afterwards, have said that they were moved upon about that time to search for their ancestors. My father said that soon after the organization of the Church, he had began gathering genealogical data, but for what he could not tell; but as soon as the gospel came to him he knew the reason why he had been doing this.

"Another thing that came upon the people at the same time was the spirit of gathering. Think of what this work has come



to the earth to accomplish; how could its members have accomplished it in a scattered condition? As soon as the Gospel began to be preached, that moment the spirit of gathering took possession of the people. I remember hearing about President John Taylor, when he was in England on his mission, about 1838 or 1840. A sister said to him one morning, 'I dreamed last night that the Saints were going down into ships, and singing the songs of Zion. What does it mean?' 'It means,' said he, 'that the spirit of gathering has taken possession of you. The time will come when the Saints will have the privilege of gathering to the places that God has appointed, that they may go into holy places to receive those blessings that pertain to them and to their kindred dead.' The spirit of gathering was coming upon the people at the earliest period of the Church's history. Since then the Saints have spent their money and time in the erection of temples, that they may go in and do the work for the dead, and the world has been paving the way for them to do that sacred work. We had a temple in Kirtland, and we had one in Nauvoo. I did not see the Kirtland Temple, but the Nauvoo Temple I remember very well; and I observed the anxiety of the people, and the willingness with which they gave up their substance for the completion of that building. The object that the Saints had in view was to go into the Temple and do the work necessary for the redemption of their dead, because of the spirit having manifested to them that they without their dead could not be made perfect. They went into the font of the temple and were baptized for thousands of their progenitors, but before they had the privilege of doing much of the other work for the dead for which the Temple was built, they were driven from their homes.

"When we first came here, President Young marked the place where there would be a temple, before they had thought much about a city, schoolhouses, meetinghouses, or other things. The Saints felt they could not be saved without their dead, nor the dead be saved without this people, and temples have been erected. While there has been comparatively little work done in the temples for the redemption of the dead, yet a good beginning has been made. Thousands have gone into the temples and have received blessings in their own behalf, and performed baptisms and other ordinances that pertain to the salvation of their dead."

## THE ORKNEY ISLANDS RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

(Continued from Page 31.)

## ST. ANDREW, ISLE OF POMONA, O.

(The dates refer to births, unless otherwise stated.)

The children of John Fubister and Katherine Aitkin:—John, 3 April, 1802; Mary Baikie, 10 Oct., 1804; James Smellie, 9 May, 1805.

The children of John Laughton and Jean Copland:—Mary, 20 Nov., 1811; Helen, 29 Aug., 1814; William, 21 Nov., 1816; John, 22 April, 1819; Andrew, 6 Feb., 1823.

The children of Magnus Meason and Marion Wald:—Anne, 12 April, 1803; John, 9 June, 1807; James, 11 April, 1809.

The children of Magnus Petrie and Barbara Adamson:—Barbara, 14 June, 1800; Anne, 17 Dec., 1801; John, 28 June, 1803; Isabelle, 17 Jan., 1805; Magnus, 7 Oct., 1806; Margaret, 22 May, 1808; Mary, 28 Jan., 1811.

The children of Robert Smith and Margaret Smith:—Margaret, 31 April, 1796; Janet, 15 May, 1798; Mary Baikie, 14 April, 1800; Jean, 21 May, 1802; Elizabeth and Agnes, twins, 11 Nov., 1804.

The children of Peter Taylor and Jean Laughton:—Peter, 3 Nov., 1791; Marion, 1 Aug., 1793; Jean, 17 May, 1795; Charles Alison, 13 April, 1798; Barbara, 1 Jan., 1800; Anne, 28 Dec., 1802; William, 3 Jan., 1803; James Smellie, 1 Dec., 1805.

The children of James Voy and Isabel Meason:—Margaret, 16 Oct., 1734; Jannet, 8 June, 1738; Crawford\* and Katherine, twins, 22 Sept., 1740; Thomas, 25 Aug., 1742. James Voy, buried Jan. —, 1795. Old.

## SOUTH RONALDSHAY, NORTH PARISH, O.

The children of Mr. William Banks and Michal Sutherland, in St. Margaret's Hope:—Jean, baptized, 3 Feb., 1796, in Smidebanks; Jean, 17 Jan., 1798; Tulley, dr., 28 June, 1800; James, 12 Dec., 1801; William, 29 July, 1803.

James, the son of William Banks and Isabella Rosie, in St. Margaret's Hope, born 16 April, 1804.

The children of Davied Clauston and Isabel Sutherland:—Barbra, baptized, 8 May, 1780; Margaret, baptized, 2 June, 1782; William, baptized, 12 Feb., 1785; Jeenet, baptized, 5 Dec., 1788.

The children of Alexander Cormike and Betty Spence, in Wid-

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\*Sex not specified here. The name appears in other parts of the register as "daughter."

wall:—John, baptized, 11 Mar., 1786; Barbra, baptized, 4 April, 1788; James, baptized, 17 Dec., 1789; Margrat, baptized, 9 Jan., 1792.

The children of John Cromarty and Barbra Budge, in Grenmiss:—James, baptized, 1 Oct., 1784; John, baptized, 12 Aug., 1785; Magnus, baptized, 30 Oct., 1786.

The children of Robert Cromartie and Helen McBeath, St. Margaret's Hope, had:—Robert, 6 June, 1801; William, 2 Oct., 1802; James, 9 Jan., 1805; John, 18 Nov., 1806; Sutherland, S., 7 Sept., 1808; Peggie, 27 June, 1810; Jeninet, 22 June, 1812; Daved, 10 April, 1815.

The children of James Laughton and Barbra Clett:—John, 10 Dec., 1764; Barbra, 28 Aug., 1770; William, 7 June, 1772; Elizabeth, 13 May, 1774; Peter, 19 July, 1776; David, 7 May, 1780; Thomas, 14 Nov., 1781.

The children of James Nurquay and Barbra Taylor in the East End:—John, 24 Mar., 1774; James, 28 Nov., 1775; Hendrie, 16 Oct., 1779; William, 2 Oct., 1781; Isabel, 30 Sept., 1784; Edward, 1 June, 1786; Samuel, 30 June, 1788.

The children of William Nurquay and Ann Lovitt, in Widwall:—Hendrie, 29 Dec., 1777; Edward, 8 April, 1779; James, 18 Jan., 1781; Christian, 13 Feb., 1783; Margaret, 26 June, 1785; John, 22 Jan., 1787.

The children of William Nurquay and Hellean Duncan, in Widwall:—William, 28 April, 1791; John, —, 1792; Ann, 23 Feb., 1794.

The children of John Pettrie (Petrie) and Margrat Wards, in Gearth:—Margrat, baptized, 30 Oct., 1766; Janet, baptized, 26 July, 1769; John, baptized, 1 Oct., 1773; Daved, baptized, 30 Oct., 1775; Jean, baptized, 3 Nov., 1777; Ann, baptized, 30 Nov., 1779; Betty, baptized, 1 Oct., 1781; James, baptized, 30 June, 1785.

John Richan and Jean Flawes were married 12 Feb. 1770. They had:—Jean, 22 Dec., 1772, in Akers; James, 9 June, 1774, in Akers; Hellen, 4 July, 1777; George, 4 Dec., 1779; Barbara, 27 April, 1784, in Akers; Hendry, 13 Dec., 1787; William, 12 Mar., 1790.

The children of John Sandeson and Margrat Annal, in Layeth:—John, baptized, 15 Dec., 1770; Elizabeth, baptized, 7 Nov., 1774; William, baptized, 9 June, 1776; James, baptized, 19 July, 1778.

The children of John Sandeson and Margrat Matches, in Layeth (s):—John, baptized, 5 April, 1784; Donald, baptized, 25 Jan., 1787; Margrat, baptized, 7 July, 1789; Magnas, baptized, 11 Jan., 1791; John, baptized, 26 Sept., 1793; Kethren, baptized, 31 Mar., 1795.

The children of John Taylor and Jean Duncan, in the East Side:—Barbra, baptized, 3 Feb., 1777; Jean, baptized, 12 Mar., 1779; Magnus, baptized, 9 July, 1781; John, baptized, 28 Aug., 1783; James, baptized, 13 April, 1792.

The children of Magnus Thomson and Elizabeth Taplor, in Chiere:—Magnus, baptized, 29 April, 1775; James, baptized, 16 Aug., 1785; Jean, baptized, 14 Oct., 1789.

The children of Alexander Stuart (Stewart) and Margrat Anderson, in Gerth:—Ann, baptized, 12 July, 1777; Piter, baptized, 30 Aug., 1779; John, baptized, 20 Oct., 1781; William, baptized, 20 July, 1785; Barbra, baptized, 8 April, 1788, in St. Margaret's Hope; Lissey, baptized, 20 Sept., 1790; Alexander, baptized, 9 Jan., 1795.

David Wards and Margaret Wards, in Hoxa, had:—Heree, 19 Mar., 1784; Daved, 30 Mar., 1786; James, 11 Sept., 1788.

The children of Robert Wards and Jean Cromarty, in Gearth:—John, baptized, 4 April, 1770; Robert, baptized, 3 Nov., 1773; Daved, baptized, 1 Sept., 1776.

James Was and Barbra Huison, in Paylay, had:—John, 11 Oct., 1782; Sissey, 22 Sept., 1784; William, 24 July, 1790.

#### SOUTH RONALDSHAY, SOUTH PARISH.

Feb. 15, 1802, "Took An Ackret Account of the Island of the Inhabited Houses and Famlies and Leikwise of the Males and Females.

The Inhabited Houses Are.....	268
Of Famlies .....	316
The Number of Males.....	727
The Number of Females.....	883
The Total Number of Souls on the Island is.....	1,610
By James Louttit, Sessions Clerk."	

The children of Malcolm Dunnat and Hellen Rosie, in Leayth (Layeth):—Isabel, baptized, 3 May, 1765; Jean, baptized, 11 April, 1767; Georg, baptized, 16 Nov., 1768; James, baptized, 12 May, 1770; Thomas, baptized, 27 Mar., 1774; Malcolm, baptized, 15 Aug., 1776.

#### WALLS.

##### Marriages—

12 Nov., 1716. William Robysone and Margerie Burny. W. R. forfeit his consign: moy, being 03.00.00. To the Sessions box.

[At times the amount is a crown, either forfeited or returned, for the performance of the ceremony. Two crowns appear to have been more general.]

30 Mar., 1726, William Yule and Margaret Garra were contracted. They consigned two crowns for performance and good behaviour and after procliamation married Aprill the 18th day, 1726 and rec'd back one crown and anoy'r putt into the Sessions box, 9 May, 1727. "Yet because of his povertie [is occasionally added] got back a crown thereof."



## WALLS AND FLOTTA.

27 Nov., 1707, James Binstone and Rebecca Donaldstone were contracted and after Proclamation married 23 Dec.

25 Nov., 1715, Magnus Malionsone and Elspet Grey were contracted and after proclama'n married 27 Dec. His consignment Money 3 lb. Scots given him befor the session 11 Ap.

28 Jan., 1715, Alexander Cromertie and Elspeth Cromerty married.

The foregoing persins payd Cash of their conig: Money Except Alexander Cromertie aboves'd forfeit to the Sessions Box.

31 Aug., 1716, Magnus Gagra and Christian Wyllisone were married after proclamation 20 Sep. Consig: money forfeit to the Sessions Box, yet Received back again befor the Session 24 Sep., 1719.

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When it is considered what the law of Scotland is, affecting the right to title or property, heritable or movable; its requirements in the transmission of estates to heirs, singular successors, purchasers, etc., we shall have to acknowledge that that nation is, as it has long been declared to be, a 'nation of genealogists.'

Bell, in his "Principles of the law of Scotland," says: "No department of municipal law is more intimately connected with the state of society than that which relates to the rights of heirs and the rules of descent; and in none, perhaps, are differences so essential to be found in comparing the laws and institutions of various countries."

Here are a few points which tend to make the Scots value family history: Movables are disposed of after the manner of the ancient Romans—in equal divisions—but the law of succession to land is on the principle of primogeniture, and the preference of males. In both there is a continued reference to the three lines of consanguinity—descending, ascending (lineal) and collateral (descent from one common ancestor).

The eldest son and his issue, male and female, in their order, take first; next the second son, with his issue, male and female, in their order, and so on. Failing males, there is an equal distribution among the females (heirs-portioners); the issue of those who have died taking their mother's portion.

On the termination of the line of descent, the collateral branch succeeds. After descending as far as possible, heritage gradually ascends, as high as evidence can reach. Failing collaterals, the heritage ascends to the father and his relations; never to the mother.

Corruption of blood bars succession in all cases. On failure of the three lines of succession, the inheritance falls to the Crown.

Land in Scotland was formerly held under feudal tenure; that is, on the principles of military duty and service. The sys-

tem still holds, in part, at the present day. The old restraint and subordination are, as far as relates to the possession and use of the land, removed; but the transmission from one holder to another is ruled by the strict principles of the feudal system.

It appears that the islands of Orkney and Zetland were held free from feudal duties and services, while under the kings of Norway; they were, however, subjected to a government tax called Skat, a tribute which is not in the nature of feu-duty, although in unconstitutional times it was attempted (with some success) to make it so. Many held lands in these islands in their own right, and were called Udal-men, and their possessions Udal-land—freehold; such as the owners “acknowledged none but God and heaven for.” Others had grants from the Crown, as Gilbert Balfour of Westra and his heirs-male, in 1566; and the Moody family of Breckness and his heirs, in 1591. According to the record of the privy council of Scotland, Feb. 9, 1575, Earl Robert of Orkney, then Lord Robert Stewart, was indicted by Nichol Randal, an Udelman, for outing him of the island Gersa, which was his by inheritance.

In June, 1514, “Nicoll Hall, Lawman of Orkney and Zetland \* \* \* and certaine \* \* \* discreit \* \* \* persons of Rothmen (freemen) \* \* \* chosin \* \* \* and admitit to dissyd in ane matter of heritag \* \* \* that ar to say: Johnne Flet of Harray, Hendrie Cragie, Thomas Cragie, Nicol Cragie, brether-german to Johnne of Cragie, umquhile Lawman of Orkney, Peiris Loutfret, Hendrie Fowbuster, Andro Linclat, Williame Clouthcath, Alexander Housgarth, Magnus Comra, Magnus Aitkin, Andro Skarth and Johnne of Birsta; betwixt Thomes Adameson, in the Umbuth of ane nobill and potent man, Schir (Sir) William Sinclair of Warsetter Knycht, and in the Umbuth of Nicoll Fraser, sone and lafull air to David Fraser, on the ane part: and Alexander Fraser, the said Nicollis father-brother, in his awin Umbuth, on the toder part: Quhair the said Thomas Adameson, in the name and behalff of the said Schir Williame, producit lauchfull witnesses, of full bying and selling of all and haill the said Nicollis father heritag \* \* \* in Toob [Tob—a village near Saba, Pomona]. The said Nicoll, diver sindrie tymis, come to the said Alexander, and offerit him the bying of all and haill his rychtis, and his fatheris heritag, befor onv utheris, and he refusit it all tymis. \* \* \* In witness of the guhilk thing, I, the foirsaid lawman hes hungin my seill to this present dome.” [The following also set their seals: “Frederick Newplar, Notar-publick, and Gilbert Kennedy, Burges of Kirkwall, \* \* \* before thir witnessis, Thomas Tullo of Ness, James Murray, William Scot, and Alexander Borthwick, befor thir witnessis. Schir Umplair Clerk, Officiar, Schir Matho Farcas, and Schir William Boswale, with utheris divers.

[Attested by] Willelmus Peirson, notarius publicus.

Respecting the right of promogeniture and matters of inheritance, the following entries are interesting:

Aug. 19, 1602. "Anent the action and cause (it is said) persuit be Margaret Murray, oy [daughter] to unguhil Niager Williams-Daughter, heritrix of the lands under written, and Heirome Umphray, her spouse for his entres,—against John Murray of Stendail, and Robert Murray his son, anent the richt and tytil of six mark land uthel [freehold], lying in the town of Gruting, disponed be the said umkuhil Niager to the said Margaret Murray her oy, in her minority. \* \* \* Compeirs the said John Murray and his son, and alledgit that the said six mark land was the Head Buil [the principal manor] and so could not be gifted nor disponit frae the principal air. Quhilk alledgance was found relevant. \* \* \*"

July 21, 1603: "Anent the action and caus persuit be Alexander Cheyn, ane of the sons and airs of umquhil Mr. Robert Cheyn of Ury, agains Thomas Cheyn of Walla, his eldest brother, for making an airff and division of all lands and moveables appertaining to the said umquhil Mr. Robert, amangst the hail airs, to the effect the said Alexander may be kend to his part thereof. Quhilk being considerit be the assize, in presence of the said Thomas, they ordain him to make a lawful airff and division of all lands and moveables pertaining to his said father, at the airff-house of Norby \* \* \* and to make every one of the said airs, either sister or brother, to be kend to thier own parts, according to the laws, use and consuetude of the country."

It is evident that the King of Norway did not cede his right to these islands at the Royal engagement in 1471, for long after the language the manners and customs of the inhabitants were all Norwegian, as were the names of various officers, as Foud or Lagman (lawman), Røetmen (assistants), Lagrøetmen (legalmen), Raadmen (counsellors or assessors).

In 1485 Sebiorn Guttormson, law-man of Bergen, in Norway, and Neils Williamson, law-man of Shetland, by their decree, reverse a sale of land in Shetland, as made contrary to law. In 1514, the law-man of Orkney and Shetland, and the Røetmen his assistants, affirm a sale of land, as made according to law. [See above.]

Mackenzie concludes: "Notwithstanding the mortgage of these islands to the Scots, they were kept distinct from the civil government of Scotland, and retained their own little senate, and their laws, magistrates, and whole customs, as formerly, when under the dominion of Norway."

## THE DUANESBURG FRIENDS MEETING.

BY DR. E. G. TITUS, AGRICULTURAL COLLEGE, LOGAN, UTAH.

(CONTINUED FROM PAGE 74)

## RECORD OF DEATHS.

Names.	When Deceased.		Age.		Names of Parents.	Last Residence.
	Day.	Month.	Yr.	Mo. Days.		
George Mead .....	13	2	1811	0 3	Zacheus and Mary Mead.....	Duanesburg
Thomas Estes, Jr.....	25	9	1812	28 9	Thomas and Sarah Estes.....	Pennsylvania
Hannah Crocker .....	13	3	1813	63 3	Wife of Stephen Crocker.....	Charleston
James Moore .....	17	4	1813	38 10	Husband of Sibbel Moore.....	Bern
Zepheniah Grandy .....	14	4	1813	0 5	Edmond and Dorcas Grandy.....	Charleston
Samuel Hoag .....	16	3	1814	3 11	Edward and Mary Hoag.....	Charleston
Caty Hoag .....	2	10	1814	71 5	Richard and Mary Estes.....	Duanesburg
Mercy Briggs .....	9	4	1815	5 3	Jacob and Deborah Dickinson.....	Carlisle
John Dickinson .....	24	3	1816	57 6	Ichobod and Rebecca White.....	Duanesburg
Ichobod White .....	22	4	1816	51 about	Levi and Hannah Hoag.....	Duanesburg
Hannah Hoag .....	3	12	1815	3 11	John and Mary Macomber.....	Duanesburg
Levi Hoag, Jr. ....	12	2	1816	50 5	Stephen and Ruth Crocker.....	Schoharie
Hannah Gaige .....	20	4	1816	0 1	Moses and Hannah Gaige.....	Duanesburg
George Crocker .....	3	2	1816	17 10	Martin and Anna Hoag.....	Duanesburg
Prudence Tallman .....	23	9	1817	34 7	David and Cornelia Gaige.....	Duanesburg
Daniel Gaige .....	11	8	1817	0 0		
Arnold Hoag .....	9	5	1817	0 11		
Amelia Gaige .....	10	8	1817			
Julia Ann Gaige.....	31	8	1817			



Names.	When Deceased.		Yr.	Age.		Names of Parents.	Last Residence.
	Day.	Month.		Mo.	Days.		
Eliza Ann Gaige.....	31	8	1817	0	11	David and Cornelia Gaige.....	Duanesburg
Edward Wing .....	5	10	1817	28	9	Thomas and Mercy Wing.....	Duanesburg
Deborah Wing .....	7	10	1817	28	5	Jonathan and Prudence Tallman....	Duanesburg
Enoch Hoag .....	20	6	1816	68	7	John and Elizabeth Hoag.....	Duanesburg
Abel Gaige .....	6	1	1818	0	4	Isaac and Amelia Gaige.....	Duanesburg
Betty Dickinson .....	17	8	1818	16	7	Moses and Sarah Dickinson.....	Carlisle
Nathaniel Estes .....	3	9	1819	31	3	Thomas and Sarah Estes.....	Duanesburg
Isaac Gaige .....	19	4	1819	0	0	David and Cornelia Gaige.....	Duanesburg
Robe Hoag .....	8	4	1820	39	0	Jobe and Mercy Briggs.....	Duanesburg
Darius Tallman .....	23	3	1819	11	4	Jonathan and Prudence Tallman....	Duanesburg
Abigail McDonald .....	29	3	1819	0	1	James and Jerusha McDonald.....	Duanesburg
Hannah Fordick .....	31	8	1820	2	6	Henry and Tamer Fordick.....	Carlisle
Susannah Soule .....	27	5	1822	29	6	Caleb and Marian Norton.....	Duanesburg
Eunice Gaige .....	1	7	1821	29	8	Moses and Hannah Gaige.....	Duanesburg
John Underhill .....	28	10	1824	79	8		Carlisle
Edward Hoag .....	17	6	1825	48	11	John and Margaret Hoag.....	Duanesburg
Apphia Lason .....	10	5	1825	67	4	Joseph and Joanna Mosher.....	Duanesburg
Temperance Frost .....	14	2	1826	81	5		Charleston
Hannah Covill .....	18	7	1826	76	about		Root
Lydia Pratt .....	2	7	1826	25	about	Silas and Anna Bowerman.....	Duanesburg
Thomas Wing .....	29	3	1826	78	0	Edward and Content Wing.....	Duanesburg
Mary Tripp .....	..	2	1827	81	5	Benjamin Lawton .....	Duanesburg
Ezekiel Tripp .....	23	7	1827	84	about		Duanesburg
Dorcas Cook .....	7	12	1827	77	about	Peter and Mary Soule.....	Duanesburg
Dorcas Soule .....	18	12	1827			Benjamin and Mahala Soule.....	Duanesburg
Susanna Soule .....	22	2	1828				

Names.	When Deceased.		Age.		Names of Parents.	Last Residence.
	Day.	Month. Year.	Yr.	Mo. Days.		
Deborah Underhill .....	4	6 1827			Winthrop and Hannah Norton.....	Carlisle
John Norton .....	9	12 1828				Duanesburg
Hannah Norton .....	12	2 1829				Duanesburg
Anna Bowerman .....	1	12 1830	49	11 20	Josiah and Mary Welling.....	Duanesburg
Winthrop Norton .....	21	8 1831	14	about		Duanesburg
Benjamin Gaige .....	1	12 1831	69	7 11	Joseph and Mary Gaige.....	Duanesburg
Henry Stevens .....	26	8 1831	2	2 11	Isaac and Jane Stevens.....	Duanesburg
Susanna Tripp .....	19	4 1832	76	11 20		Schoharie
Hannah Quinby .....	22	2 1833	2	6 27	Samuel and Patience Quinby.....	Duanesburg
David Wing .....	3	11 1834	43	8 13	Thomas and Mercy Wing.....	Duanesburg
Justus Gifford Bowerman					Silas and Esther Bowerman.....	Duanesburg
Anna Hoag .....	13	10 1835	52	6 29	Benjamin and Lydia Davis.....	Duanesburg
Aaron Quinby .....	1	9 1835	2	8 7	Samuel and Patience Quinby.....	Duanesburg
Joseph Lason .....	1	3 1836	73	6 0		
Susanna Underhill .....	7	6 1835			Godard and Susanna Spencer.....	Carlisle
Michael Shearman .....	..	3 1836	40	about	Jonathan and Lucretia Sherman....	Duanesburg
Mercy Wing .....	12	5 1836	84	about		Duanesburg
Mary Hoag .....	12	5 1836	47	about	Winthrop and Hannah Norton.....	Duanesburg
Evans Dean .....	8	2 1836	91	10 20		
Hannah Titus .....	8	3 1837	85	about		Duanesburg
James Titus .....	16	6 1837	in 91st year			
Zaccheus Mead .....	8	8 1837	67	5 14	Jehiel and Mary Mead.....	Duanesburg
Deliverance Gaige .....	21	3 1838	78	8 25	Ebenezer and Miriam Hoag.....	Duanesburg
Mary Eliza Wilbur.....	11	2 1840	5	5 14	Martin and Amy Wilber.....	Duanesburg
Asa Davenport .....	10	9 1839	3	1 10	William D. and Phebe Davenport...	Duanesburg
Nathaniel Wilbur .....	14	6 1840	75	about	David Wilbur .....	Duanesburg

Names.	When Deceased.		Yr.	Age.		Names of Parents.	Last Residence.
	Day.	Month. Year.		Mo.	Days.		
Elizabeth Wilber	17	8 1840	63	about		Enoch and Rebecca Hoag.	Duanesburg
Lydia Briggs	18	1 1842	47	8	0	Moses and Hannah Gaige.	Duanesburg
Patience Quinby	11	3 1843	44	1	3	Isaac and Lydia Gaige.	Duanesburg
Silas Bowerman	..	12 1845	72	10	9		Duanesburg
Clarkson Quinby	2	2 1846	20	5	12	Samuel and Patience Quinby.	Duanesburg
Zacheus Mead, Jr.	22	2 1840	25	2	7	Zacheus and Mary Mead.	Wisconsin Territory
Caleb H. Carpenter	28	11 1846	57	9	14	Peter Carpenter of Westchester Co.,	Duanesburg
Deborah Carpenter	12	12 1846	51	9	23	Robert and Sarah Carpenter.	Duanesburg
John Mead	24	7 1846	26	2	9	Zacheus and Mary Mead.	Wisconsin Territory
Mary Mead	23	5 1847	70	0	29		Duanesburg
Mary Jane Beebe.	27	5 1847	21	6	13	Zacheus and Mary Mead.	Duanesburg
Stephen Mead	4	6 1847	43	1	23	Zacheus and Mary Mead.	Duanesburg
Ann Gaige	28	9 1846	16	10	22	Isaac, Jr., and Rhoda Gaige.	Duanesburg
Francis Mary Gaige.	31	1 1848	16	3	26	Isaac, Jr., and Rhoda Gaige.	Duanesburg
Rhoda C. Gaige.	22	3 1848	48	6	10	Samuel and Elizabeth Cary.	Duanesburg
James Clark Sheldon.	24	2 1848	15	8	24	James and Anna Sheldon.	Duanesburg
Amelia Quinby	27	7 1847	18	10	21	Samuel and Patience Quinby.	Duanesburg
Mary Grossenor	25	7 1848	29	about		Joel and Susannah Underhill.	Carlisle
Mercy Barber	5	5 1858	85	11	27		Carlisle
Jonathan Sheldon	9	11 1849	92	2	17		
Liza Ann Sheldon.	5	4 1850	84	7	8		
Susannah Briggs	24	1 1851					
Eliza Wilber	24	1 1851					
Joel Underhill	15	1 1852	74	10	24	Enoch and Mary Hoag.	Duanesburg
							Carlisle

Names.	When Deceased.		Yr.	Age.	Names of Parents.	Last Residence.
	Day.	Month. Year.				
Lydia Crosby .....	25	5 1852	49	about	Francis and Mary Hoag.	Wright
Amelia White .....	26	5 1853	22	1	Enoch and Rebecca Hoag.	Duanesburg
Francis Hoag .....	2	1 1854	75	2	Enoch and Rebecca Hoag.	Root
James Carr .....	8	8 1854	87	about	Martin and Anna Hoag.	Charleston
Eunice Gaige .....	17	9 1854	36	2	Silas and Anna Bowerman.	Duanesburg
Delana Wilber .....	14	4 1854	43	5	Thomas and Sarah Estes.	Duanesburg
Joseph Estes .....	23	2 1854	79	about	Thomas and Sarah Estes.	Maryland, Otsego Co.
Elizabeth Hoag .....	22	5 1855	84	about	Thomas and Sarah Estes.	Charleston
Stephen Estes .....	10	7 1856	63	about	Isaac and Lydia Gaige.	Duanesburg
Mary Hoag, widow of Francis Hoag .....	3	2 1857	59	5	Enoch and Rebecca Hoag.	Charleston
Eunice Underhill .....	25	5 1859	74	8	Enoch and Rebecca Hoag.	Carlisle
Phebe Underhill .....	12	1 1860	65	about	Widow of Benjamin Briggs.	Duanesburg
Martin Hoag .....	7	1 1862	71	about	Nathaniel and Elizabeth Wilber.	Duanesburg
Phebe Marshall .....	20	5 1862	73	about	Enoch and Rebecca Hoag.	Charleston
Isaac Gaige .....	20	8 1864	94	11	Widow of Martin Hoag.	Duanesburg
Anna Briggs .....	21	3 1864	61	2	Enoch and Rebecca Hoag.	Duanesburg
Martin Wilbur .....	20	3 1863	54	11	Enoch and Rebecca Hoag.	Duanesburg
Nathaniel Hoag .....	1	7 1862	91	6	Enoch and Rebecca Hoag.	Charleston
Anna Hoag .....	22	4 1865	69	1	Enoch and Rebecca Hoag.	Duanesburg
Joseph Moore .....	19	5 1866			Enoch and Rebecca Hoag.	Duanesburg
Enoch Hoag .....	23	9 1866	78	8	John and Deborah Underhill.	Duanesburg
Ester .....	2	12 1869	74	0	Samuel and Patience Quimby.	Duanesburg
Phebe C. Davenport .....	3	2 1869	35	1		Duanesburg
Samuel J. Quimby .....	19	12 1872		18		Duanesburg



Names.	When Deceased. Day, Month, Year.	Age.		Names of Parents.	Last Residence.
		Yr.	Mo. Days.		
Lydia Sheldon .....	25 6 1872			Jonathan and Eliza Ann Sheldon...	Duanesburg
John Sheldon .....	25 6 1872	84	about	Jonathan and Eliza Ann Sheldon...	Duanesburg
Thomas R. Moore.....	24 9 1873	32	9 15	Joel and Miriam Moore.....	Duanesburg
Miriam Moore, wife of Joel Moore .....	27 9 1875			Thomas and Abigail Rushmore.....	Duanesburg
Sarah G. Haight.....	23 5 1872			John Smith of Saratoga Co.....	Duanesburg
Dianna Bayright .....	31 5 1874			John Smith .....	Duanesburg
Patience Smith .....	2 6 1874			Thomas & Lydia B. Moore.....	Duanesburg
Willie C. Moore .....	19 5 1875			Prince Hoag .....	Duanesburg
Amy Wilber .....	13 5 1874				Duanesburg
William D. Davenport... 3 3 1876				Zacheus and Mary Mead.....	Duanesburg
Anna Sheldon .....	12 10 1876			Silas and Anna Bowerman.....	Duanesburg
Eliza Sheldon .....	1 3 1877				Duanesburg
Ellen T. Quinby.....	9 3 1877				Duanesburg
Rebecca Estes, wife of Nathaniel Estes ....	27 1 1881			Enoch and Rebecca Hoag.....	Duanesburg
James Sheldon .....	24 5 1881			Jonathan and Elizabeth Ann Sheldon	Duanesburg
Mary Jarvis .....	31 5 1881				Duanesburg
Ann S. Chadwick.....	5 8 1882			Caleb and Mary Spencer.....	Duanesburg
Benjamin T. Estes.....	6 8 1886			Thomas and Sarah Estes.....	Duanesburg
Eliza Smith .....	18 2 1883				Duanesburg
John Chadwick .....	23 1 1884				Duanesburg
Eliza Macomber .....	11 2 1884	73	11 0	Nathaniel and Elizabeth Wilber....	Duanesburg
Nathaniel Mead .....	7 5 1884			Zacheus and Mary Mead.....	Duanesburg
Isaac G. Quinby.....	30 10 1887	60	1 16	Samuel and Patience Quinby.....	Duanesburg
Sarah A. Griffeth.....	11 4 1889	74	3 0	Martin and Anna Hoag.....	Duanesburg

Names.	When Deceased.		Age.		Names of Parents.	Last Residence.
	Day.	Month. Year	Yr.	Mo. Days.		
Mary C. Hoag.....	9	9 1889	77	about	Mead and Martha Sheldon..... William and Phebe Davenport.....	Duanesburg
Martin H. Sheldon.....	19	4 1889	33	10 7		Duanesburg
Ira Davenport .....	7	12 1889	58	9 0		Duanesburg
Joel Moore .....	25	4 1890	82	about		Duanesburg
Elizabeth W. Ball.....	26	12 1889	47	about	Martin and Amy Wilber.....	Duanesburg
Carrie S. Quinby.....	23	3 1893	27	8 4	Isaac G. and Ellen Quinby.....	Duanesburg
John D. Jones.....	26	3 1895	in 92nd year		Widow of Nathaniel Mead.....	Duanesburg
Mary Jane Mead.....	22	10 1896	65	about		Duanesburg
Mercy B. Tabor.....	21	7 1897	79	4 4		Duanesburg
Mary Ann Hunt.....	22	2 1892				Duanesburg
Harriett Moore .....	25	2 1892	77	3 4	Widow of Joseph Moore.....	Albany
Francis Hoag .....	31	12 1897	63	10 12	Martin and Anna Hoag.....	Duanesburg
Martha R. Chadwick....	11	2 1900	75	1 4	Joel and Mariam Moore.....	Duanesburg
Samuel B. Davenport....	11	8 1900			William and Phebe Davenport.....	Duanesburg
Wilber Estes .....	11	3 1902			Benjamin and Rebecca Estes.....	Duanesburg
David Griffith .....	28	9 1902	72	about	Israel and Jane Drake.....	Albany
Sarah P. Rushmore.....	7	1 1903	66	about	Isaac B. and Margaret Gaige.....	Duanesburg
Lucy B. Gaige.....					Joel and Miriam Moore.....	Duanesburg
William Moore .....					John and Anna Chadwick..... James and Anna Sheldon, Wappingers Falls, Dutchess Co.	Albany
John U. Rushmore.....	8	5 1904	77	about		Duanesburg
William Chadwick .....	14	1 1905	78	4 0		Duanesburg
Eliza Jane Gaige.....	4	3 1907				Duanesburg
Mead Sheldon .....						
Martha Sheldon, widow of Mead Sheldon....	9	8 1907	79	0 8	Martin and Anna Hoag.....	Poughkeepsie
Thomas Estes .....					Benjamin and Rebecca Estes.....	

## THE NEW GENEALOGY.

*An address delivered by Charles K. Bolton at the Sixty-fifth anniversary of the New England Historic-Genealogical Society. Reprinted from the Boston Transcript of Oct. 23, 1909.*

[To the many reasons for the study of genealogy which the author of the following article so interestingly sets forth, the Latter-day Saints will add another, more far-reaching and fraught with vastly more good to the human race than any other—that of salvation for the dead. “The Spirit of Elijah” actuates the “New Genealogy,” though the world, as yet, may not recognize the fact.—EDITORS.]

Genealogy touches life in its most momentous relations. Why, then, does not our subject appeal more strongly to scholars? Why is it not more often called a science? I think we can answer this by saying that genealogy as it is customarily studied or developed does not closely ally itself with other fields of serious research. In this, genealogy is weak. If it is to receive honor from the historian, the anthropologist, or the sociologist, it must contribute something to the sciences into which these men delve. For every true science does contribute to every other true science. Genealogy has done much to make people happy, a little perhaps to make people better. But in so far as it merely contributes to vanity and self satisfaction it is unworthy to rank as a science.

Our subject comes nearest to doing its duty worthily in its alliance with history. A few family books tell of political events contemporary with the lives depicted, although too often they give much space to descriptions of wars and to the parts played in them by the members of the family. Did these soldiers never have political views? Were their lives never influenced by current events, by an inflated currency, a shortage in the bread supply, a scarcity of maid servants, or if these events are not enough, by the acts, outrageous or otherwise, of the governor of a colony or of a king across the water? Does our genealogist never say that in such a year Thomson's Seasons or Addison's Spectator was discussed at the village lyceum or sewing circle, and that his family led in the discussion? A large library frequently receives books and newspapers of early date which bear familiar names written on the fly leaf or margin. Our ancestors, therefore, did have their books and papers. Does a genealogy mention what books long-ago members of the family owned or read as they sat about the hearth in the fitful light of evening? Here are subjects for research: “Titles of early books and by whom owned,” “Titles of early newspapers and their subscribers.” Shall we not some day find a great-great-grandson who will take more pride in the fact that his log-cabin ancestor owned a copy of Paradise Lost than that he fought at Louisburg?

Farming out the paupers, paying the minister in produce, co-operation in building and in repairing, the work of the middleman in buying and selling cattle—these are subjects on which family papers throw light. To the student of economics they are of value. If he finds his facts summarized in a family history and is not forced to search for them himself, genealogical study has become the handmaid of economics, and is a science.

In very few of our volumes have I seen any statement in regard to the domestic life of the people who are recorded in the family book. The average reader today does not stop to think that Jeremiah and Samantha, Seaborn and Mindwell settled down to married life with corn-meal instead of white flour, pork instead of beef, cider instead of coffee, and the all-useful knife instead of a fork. Does a genealogy mention under the proper generation the coming into use of white sugar, the introduction of the Irish potato, the stove and the carriage, or the craze for the growing of flax and the founding of the Boston spinning school? These events influenced the lives of our ancestors. In short, are we genealogists writing the lives of people or are we copying records?

Genealogy, again, owes a debt to anthropology and to sociology. What is the effect of environment on life? It is said that the second generation on American soil suffered from the struggle to subsist. That is, it was weaker and less well educated. The historian of a famous New England stock wrote that the men of this second generation, living in hardship and privation, all died early from the excessive use of alcoholic liquor. The author at least was frank in his desire to picture the life of his ancestors. But most of our family histories expected us to assume that we are reading the lives of the saints.

The great contribution which we can make to science is along the line of heredity. Where so surely may the student expect to find his basic facts as in the family history? And yet the biographical dictionary is almost his sole reliance, although this source gives him a picked class only on which to base his conclusions. If he had half a dozen scientifically prepared genealogies, describing old stock, what a mine of information would be his! One good family—the Jonathan Edwards line—and several of a criminal bent have been described in books, but not by a family historian. In order that we may write a pleasant genealogy are we to omit all that might aid the student of heredity? If your family is composed of saints, add to the study of saints by writing a scientific genealogy of them. If it is not, spare your parents, if you must be filial to the point of canonizing them, but do not canonize the whole family.

In the study of factors which go to make up environment there is comfort in the conclusions reached by Mendel, the great Austrian monk whose researches are now the only sure foundations which we have for the study of heredity. His disciple Bateson,



says that "whereas our experience of what constitutes the extremes of unfitness is fairly reliable and definite," so that society may work to eliminate the unfit strains, "any attempt to distinguish certain strains as superior and to give special encouragement to them would be unsafe, since we have as yet so little to guide us in estimating the qualities for which society has or may have a use. So elusive is the origin of what we call genius!"

Few books of the kind we have under review speak much of physical inheritances. At every point I find that scientists differ as to the significance of the facts thus far made available, perhaps because so little evidence is to be had. Do you find long lines of descent bearing light hair and blue eyes, with other lines of dark eyes and hair? In England the upper classes tend to light hair and eyes. Does it follow that as stock improves through several generations the color of hair and eyes tends to lighten? I fear no family history can tell us. Do certain diseases run in certain lines? Is it not for us to furnish much of the material for which science calls in the further study of these problems? In Bateson's work on Mendel's Principles of Heredity, published at Cambridge, England, this year, you will find a series of questions to be answered by a study of families. A man who is color-blind has, we will say, a normal sister who marries. It is said to be an even chance whether any of her children will be color-blind at all; but if they are, then the sons will be color-blind and normal in equal numbers, and her daughters will all be normal.

Again, a color-blind man marries a normal woman, and the children will show no trace of the defect. But if we reverse the conditions, and the man be normal and the wife color-blind the sons will all be color-blind, and the daughters, while all normal, will be capable of transmitting color-blindness to the next generation. When scientists are enunciating such theories is it not for us to apply them, to reaffirm what proves to be truth and to put a stop to error?

The law of heredity laid down by Galton and partially confirmed by observation should interest every genealogist. He says that half of the sum of our inheritances is from our parents and one-fourth from our grandparents. Nevertheless, slight as the thread of descent becomes back of one's grandparents, a woolly head or a deformed hand may reappear in each generation for two centuries. This being true, we may with equal hope of success look for the persistence of a valuable inheritance through many generations.

This transmission of habits and mental endowments must prove of interest to every one of us. The Puritan is called sober-minded and hardy, the Scotchman witty and thrifty, the Irish emigrant adaptable and ambitious. These and other conceptions of race peculiarity seem sure. What then of the inheritance of the individual? It seems that the average family in England consists of

about five children, although some statistics put the number as high as six. In families where there is abnormal ability the average number of children rises from six to seven. The same tendency to raise the average is observable in criminal stock, also, showing that genius and degeneracy appear to be allied, and that size of family may be significant. Has any genealogist ever found the average size of family in his book and then examined those children where the family group exceeds the normal to see whether the group tendency is toward genius or degeneracy?

Again, the oldest child has a much greater likelihood of a distinguished career than his brothers and sisters. Next to him in importance comes the youngest child. Is this theory, which is deduced from lives in the great English Dictionary of National Biography, true in New England?

Statistics seem to indicate that ability is democratic. It goes to the man who uses his hands almost as often as to the lawyer to bestow its laurels, oftener indeed to the farm than to the army or to the medical school. The two great sources of ability, says Havelock Ellis, have been the Church and trade. What changes will our new environment bring forth? The Church no longer seems to dominate the town, and trade, once the cherished vocation of the proud squire's younger son, is now less admired. Are the law and medicine to have their day in nurturing the world's leaders?

We who are here this evening have a right to be interested in the distribution and inheritance of ability, for John Winthrop's company with many others of our early ancestors came from Norfolk and Suffolk, the east county land of England, which has produced more great men than any other part of the British Isles.

In trying to set for ourselves a higher standard of genealogical excellence we do not forget the splendid work that has been done. Genealogy has been a blessing wherever its influence has gone. It makes for sound reasoning. It has raised up in every city and frontier town an eager advocate for the preservation of records, so that volumes that once lay neglected are now in good repair and secure against fire. The old house going to decay receives a new covering of shingles because a study of old records reveals its part in history. Genealogy brings back to the hill town the city daughter, reverencing the old surroundings, and eager to save memorials of her ancestral days from destruction.

To know of right living in our ancestors encourages us to higher ideals. To learn of ancestral weakness or disease prepares us to work intelligently to overcome unfortunate inheritances. Genealogy as a science helps us, therefore, to help ourselves. But it must also add workers in other fields of science to help the race to which we all belong.

## THE INDEX AS AN AID TO THE GENEALOGIST.

BY SUSAN YOUNG GATES.

One of the most striking evidences of our modern clear-cut methods in business life is the introduction of card indexes into every branch of trade and professional life. Indeed, one might almost say that life has been tabulated, divided and subdivided into parts and neat little index cards have been made to qualify and describe every emotion, ambition, word, thought and act; so that it is not wonderful that genealogy has adopted this simple device for quick examination and sure results.

The genealogist has long blessed the memory of the man who prepares and prints his book with a complete index to all proper names, places and subjects. His book may deal with history, biography or genealogy proper, but an index is equally indispensable. While maledictions innumerable are heaped upon the careless publisher who puts upon the market one of those labyrinthian Parish Registers, without index, and with page after page of crowded names and dates provided to each weary pilgrim along the genealogical road. The value of an index, is one of the first things learned in this fascinating search after genealogical information.

The necessity of the index to the individual is great—in every book he studies for genealogical information; it is equally necessary that the individual shall prepare such a help in his own research, so that he shall know what books he has examined in this search. The Latter-day Saint views each name found as the symbol of an actual person—dead to this world but very much alive in the great Beyond; a personage who must be found, named, numbered and indexed, properly and carefully, in order that there may be no duplication, no mockery, and no wasted time and effort.

The value of the index to a Genealogical Society whose books of reference cover many yards of wall space, is as great if not far greater, than such a help could be to the mere ordinary Library. For each book in a genealogical library contains thousands of names, while they are very many people interested in securing the information to be sought out from those books.

The value of the card index system to the Recorders in a Temple is doubled by the fact that both individuals, families and the great office itself are dependent upon this simple device for orderly progression of work, for non-duplication, and for facilitating the labor of reference to the names of the dead, to the heir in the family and to the Family organization representing each surname.

I shall not attempt to detail the need or value of index systems as applied to the ordinary business pursuits. For to any who are so engaged the matter is an old story. This little paper is written for the genealogist, his point of view is considered, and his need emphasized. Therefore, let us first apply our minds to its value and use of the index to the individual engaged in securing genealogies of his dead kindred.

Beginning with the few names that come easily to us from our forefathers we see no immediate necessity of making an index to their names. And as we progress, we become quite familiar with the various branches of our family tree; even if we have hundreds of Johns or Richards in the family, a single other clue, such as a birth date or a birthplace is enough to identify the particular Richard we may be looking for along the pages of our record books. But now, suppose that you have decided that you will take up a systematic search for the surname history of your family, joining the Genealogical Society for that purpose, and you begin to copy out names from the Library into your note books, later copying them into your family records for temple use. After you have found a few hundred more Johns and Richards it will puzzle you to tell whether the last particular John or Richard has been taken before or not. What are you going to do to make sure of that fact? Look over all your books, maybe six or eight or ten in number, with pages and pages of names, and hundreds and hundreds of Johns, patiently examine each to make sure that this new John is not already on your books? When do you think you would reach the end of your work, if you got at it in this way? It would take a lifetime to even copy all the names in our own Library, verifying each name by examination of our own books if they were as common as the Young or the Smith names are. What then shall we do?

Prepare a card index. And when a name is taken from the Library, copy it first into our note book, then into the family record for temple use, and then write it out on a card for the index cabinet. When this is done, the searcher has this index at hand, so that each John Young, may be safely examined and that too in the shortest possible time, to discover if his name has ever been taken before on our records. I give you herewith a copy of the index card used by some families in getting out their records. I do not say that it is perfect, but it is a step in the right direction. The card tells all that is needed to the genealogist, and they can be turned over rapidly by the expert. These cards are kept in boxes or a cabinet alphabetically arranged.



Here is the card:

NO. ....	BOOK
BORN .....	BAPTIZED .....
DIED .....	BURIED .....
MARRIED .....	
WHERE BORN .....	
THIS DATA TAKEN FROM .....	
HEIR .....	

FOR HISTORY SEE OTHER SIDE

Now there is still another phase of this index work. We have in Salt Lake City a very fine little Genealogical Library. When any of our country members come in to visit the same he or she will find an obliging Assistant Librarian, who will help the visitor all she can. But if you were visiting in some of the Libraries of the world, you would be expected to examine the card index cabinet always found in public libraries, and there discover for yourself the titles and numbers of books that you needed and then write them on a slip of paper for the attendants to get for you. The Library Index Cabinet contains the titles of all books in one cabinet alphabetically arranged, and the names of the authors in another cabinet. Now, if you understand just how to use this card index for books, you can save hours of your own time as well as hours of time for the patient librarian. And this simple system should be studied and followed at home by our friends. The card index of books in our own Public Library, is complete and ready for daily use.

There is still another use for the card index system, peculiar to the Latter-day Saint. Some years ago a card index was started by the Woman's Committee to index all the heads of families that were working in temple work in any of the temples. This index has now been brought up to date by the temple recorders, and students will find the surnames and names of heirs in the various families who have done work in the four temples, arranged in this cabinet in our Genealogical Library. The card used in that cabinet is as follows:

.....	FAMILY
OF .....	
WORK HAS BEEN DONE AT .....	TEMPLE
WORK COMMENCED .....	
AT THE INSTANCE OF:.....	
ADDRESS .....	

There remains one other use for the index, and that is, to write one at the back of the note book, or to have a small note book specially prepared with a thumb margin in which to record the titles of all books examined by a genealogist in the search for a particular surname. This private index saves much labor and time. For instance—Burke's Books that have been examined might head the list, alphabetically arranged, and when you want to know what books you have examined you need only consult this small index to discover that fact. The value of this is very apparent after you have got up to the tens of hundreds of books, in your genealogical research. And if you should be fortunate enough to go East or abroad in your search for your family's history and surname, you can take your little private book index along and see at a glance what books you have already gone over, this saving time and duplication of work.

We hope to print in the near future an index of all the books in our own Genealogical Library, which will help all who go abroad to avoid spending useless time in examining books away from home that can be studied here without expense or loss of time. This index would prove of infinite value to every member of our Society near and far. Such in brief are the uses and necessity of the index to genealogists in the Church of Jesus Christ of Latter-day Saints.

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## BRYAN OBJECTS TO AN APE ANCESTRY.

"I do not carry the doctrine of evolution as some do. I have not yet been able to convince myself that man is a literal descendant of the lower animals. I do not mean to find fault with you if you want to accept it; all I mean to say is that while you may trace your ancestry back to the monkey, if you find pleasure or pride in doing so, you shall not connect me with your family tree without more evidence than has yet been produced. It is true that man, in some physical qualities, resembles the beast; but man has a mind as well as a body, and a soul as well as a mind. The mind is greater than the body, and the soul is greater than the mind, and I object to having man's pedigree traced on one-third of him only—and that the lowest third. Fairbairn lays down a sound proposition when he says that it is not sufficient to explain man as an animal; it is necessary to explain man in history—and the Darwinian theory does not do this. The ape, according to this story, is older than man, and yet he is still an ape, while man is the author of the marvelous civilization which we see about us."—*William Jennings Bryan.*

## CANUTE PETERSON.

BY A. WILLIAM LUND.

Canute Peterson, the son of Peter and Herborg, was born at Maursett, Eidesfjord, Hardanger, Norway, May 13, 1824. When he was thirteen years old his parents emigrated to America and settled in LaSalle Co., Illinois. The next year, 1838, Canute's father died. His mother was bed-fast, due to rheumatism. Young Canute had to seek work among strangers and often miles from his home, but when Saturday evening came, even if it took most of the night to get home, he always came and spent Sunday with his mother, and then would spend most of that night to go back to work again. He was baptized into the Church of Jesus Christ of Latter-day Saints Aug. 12, 1842, and was among the first Scandinavians to join the "Mormon" Church.

While on a visit to Nauvoo in 1844, he was ordained a Seventy. In 1844-45 he filled, with Elder Gudmund Haugass, as his companion, his first mission. He labored in Wisconsin, where he was very successful. He baptized a goodly number of people and organized a branch of the Church there. In 1849, he, and most of the Saints in LaSalle Co., Illinois, emigrated to Utah. When these Saints had reached Mt. Pisgah, Orson Hyde performed the ceremony, on July 4, 1849, that united in marriage Canute Peterson and Sarah Ann Nelson, who was born in the State of New York, Feb. 16, 1827. They settled in Salt Lake City.

In the fall of 1850, he was called to help settle Lehi. He, with Jesse W. Fox, Nelson Empey and Henry Boyle, laid out the present site of Lehi where he moved his family in March, 1851. From here in September, 1852, he left to fill a mission to Norway. He remained away from home for four years. Part of his time he spent in Risoer, Brevig and Fredrickstad. From these branches he was chosen to open the Gospel door in Christiania, the capital of Norway. He met with a great deal of opposition both from civil and ecclesiastical authorities, but undaunted, he labored and established a branch of the Church there, Dec. 8, 1853, which branch soon became the most flourishing in Norway. In 1856 he returned, bringing with him a large number of emigrants.

He acted as counselor to Bishop Evans in Lehi for several years. In 1867 he was appointed Bishop of Ephraim. At this time the Indians were unfriendly to the white people and were carrying on warfare against them. Canute Peterson called together ten of the leading Indians and succeeded in making a compact of peace with them, which was not broken. In 1871, he was called to preside over the Scandinavian mission, during which time, with the assistance of many good and faithful elders, one of whom was his son-in-law, President Anthon H. Lund, the Scandinavian mission

prospered greatly. In July, 1877, he was chosen and set apart by President Brigham Young as President of the Sanpete Stake of Zion. When in 1900 the Sanpete Stake was divided he was appointed president over the South Sanpete Stake, which position he held until his death, Oct. 14, 1902. Elder Canute Peterson was ever true to his God, his country, his fellowmen and to his Church, of which he was one of the ablest defenders.

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### VALUE OF A FAMILY HISTORY.

Several distinct motives have led men into researches about their ancestors. Some have had in mind possible inheritances, and if they are entitled to any such, they wanted to know that a clear way was open through which it might come. Others have hoped to find some illustrious man or woman in their line of ancestry, and thus, like the moon, they may acquire some reflected brightness when they have none of their own.

Others again have an intense yearning to learn the facts of their ancestry. To them it matters not so much that their ancestors prove to be worthy or wealthy, but they do want to know who they were and where they lived. Such minds crave facts and truth. This leads them finally to the most useful knowledge one may have, knowledge of self. They have been told that the best way to train a child is to begin with its grandfather. It is true that a man may not know himself right till he knows his grandfather. If, for example, he knows that his ancestors were afflicted with constitutional or hereditary disease, he will place himself in position, as far as possible, to resist that disease.

If a man knows that his ancestors were given to excessive use of intoxicating drink, he may rest assured that he will have the same tendencies, and decide that the safe and sane way for him to use liquor is not to use it at all. If he knows his ancestors were much given to fierce anger and incorrigible temper, he may easily see the need of practicing self-control. If his ancestors went through life lazy and shiftless, he may early begin forming habits of thrift and industry. In a thousand practical ways, this knowledge of self that comes from a study of ancestry will be of help.

One does not live for self alone. His life also touches and shapes others, especially the lives of his own children. If he knows his own inherited tendencies, he will early begin that course of training for his children that will best fortify them against these tendencies that are evil, and aid and strengthen, as much as possible, the tendencies that should be encouraged.—*Harvey Hostetler, "Descendants of Jacob Hochstetler."*



## IMPORTANCE OF RECORDING HISTORY.

At the beginning of a revelation found in Sec. 21, in the Doctrine and Covenants, we are told that there should be a recorder in the Church; that records should be kept among the people. This important work in the Church, of keeping records, was commanded: and if we read farther on we will find that John Whitmer was appointed to be Church recorder, to write the events of the Church. I mention this to show you how important this part of our Church government is, to keep history, to keep a record of what takes place. I am pleased to say that our activity in this direction has produced good fruits. We have in the historian's office a great mass of useful data. Many precious things are there, and I am pleased to tell you that before long we hope to erect a new historian's office one that shall be fire-proof and where we can feel safe in regard to the things that have been treasured up for so many years.

I desire to say to the recorders in the different stakes and in the different wards that your calling is a very important one. In years to come what you write will be looked for and treasured up. We are trying to connect events of Church history in the early days, and when we find in a private day book or record something that connects missing links, why we feel like we have found a treasure. Now, if you children of our pioneers and of the early members of the Church have some of their records or day books, we would like that you would give us an opportunity to read them, and to copy from them such things as may help to corroborate data which we already have, or perhaps give us data that we are not in possession of. We do not ask you to give them to us, but to let us have the use of them till we can make copies of such parts that might be useful to us. Be sure that you keep a record of what takes place in the wards, and in the stakes; the changes in priesthood, and such events that are closely connected with the Church in order that they be not forgotten; and where papers are printed in any of the towns in Zion, we would like you to send a copy of them to the Historian's Office. We will keep them on file. By our having them we may be able to see what is taking place out in the different stakes and wards, that may not reach our larger papers published here. We are seeking to make Church history as perfect as possible, so that when it is referred to reliance can be placed upon what is recorded.—*From remarks of President Anthon H. Lund, at General Conference, April 4, 1913.*

## RELIC HALL OF THE DESERET MUSEUM.

By STERLING B. TALMAGE, B. S., CURATOR OF THE DESERET MUSEUM.

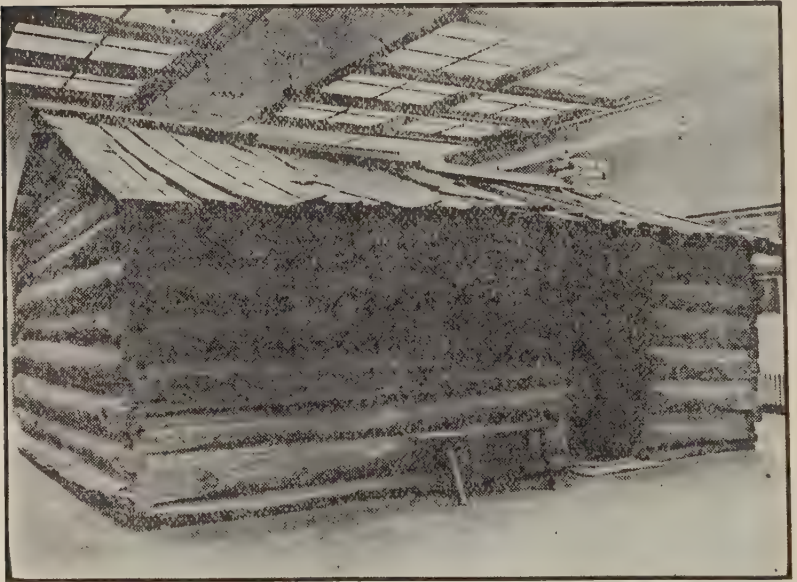
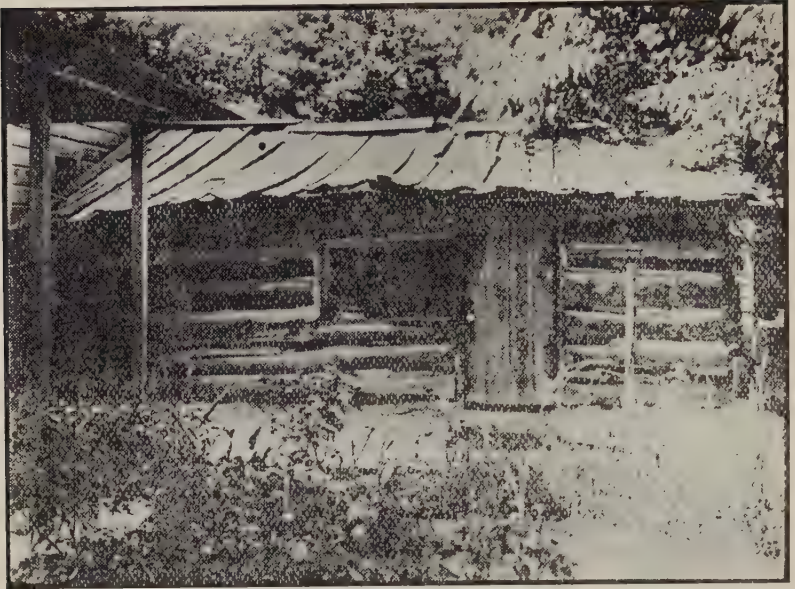
The Deseret Museum has recently added to its already large floor space a Hall of Relics on the sixth floor of the Vermont building. The historical section of the museum has been a leading feature ever since the opening of that institution, and the growth along this particular line has been so fast that the collections were crowded out of the space assigned to them, and a separate hall had to be secured, which is devoted almost exclusively to the relics pertaining to early "Mormon" history. The articles in this hall are partly the property of the Deseret Museum and partly the collection of the Daughters of the Utah Pioneers, together with a few privately owned relics which have been deposited with the Museum for exhibition purposes.

Foremost in interest and attention comes the old log cabin, which has for many years been noted as the oldest house standing in Salt Lake City. This was built by Osmyn Deuel in 1847 within the confines of the old fort; it later passed into the hands of Albert Carrington, and at a still later date was occupied by his son-in-law, Zebulon Jacobs, from whom the old house was secured. It was removed from the old fort enclosure, and stood for many years on the corner of West Temple and First North streets, but is now under cover in the Hall of Relics.

This old house was transferred to the Deseret Museum in July, 1912, and is now fitted and furnished in the style of the period in which it was built, with an adobe fire place, an old cord bed-stead, a spinning wheel, and with chairs and stands nearly as old as the house itself. The floor is covered with an old fashioned rag carpet which was made and donated by the Daughters of Utah Pioneers.

Near the old cabin stand the two historic printing presses shown in the illustration. The large one was used by Egbert G. Grandin, of Palmyra, New York, and on it was printed the first edition of the Book of Mormon. The smaller one was brought across the plains less than three years after the arrival of the first pioneer company, and from it was issued the first "Deseret News." in June, 1850. One of the original copies of the first edition of The News hangs framed on the wall behind this press.

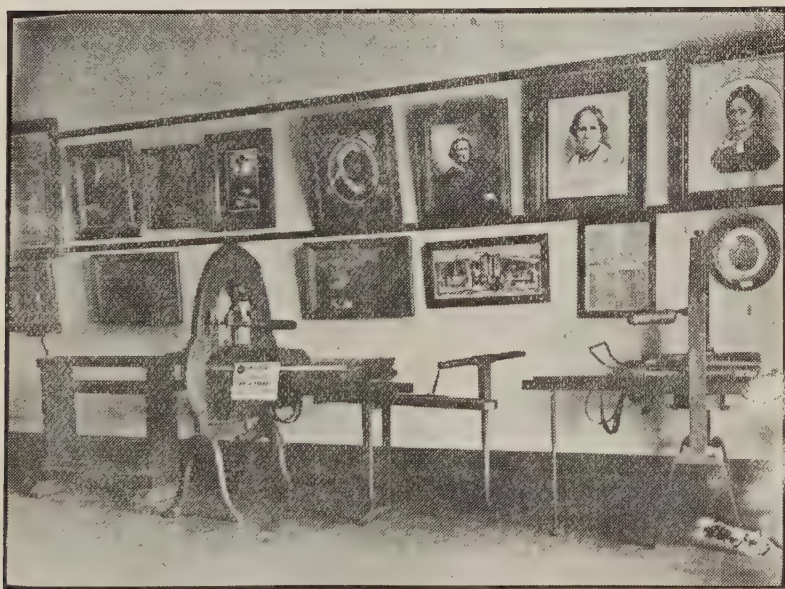
The section of old weapons in the Relic Hall presents a unique assortment of arms, ranging in size from the "Old Sow" and the "Long Tom," cannon used by the Nauvoo Legion, down to small single shot pistols dating back to before the time of the "Mormon" exodus from Nauvoo. The "Old Sow" of course is first in interest. This gun was used in the war of 1812 and played its part in the battle of New Orleans, being included in the equipment of an American gunboat. Later when the government improved its arrangement this cannon was removed from the gun-



*Oldest house in Utah, built in 1847, inside the Old Fort. Above: view of the house as it stood on the corner of First North and West Temple, Salt Lake City. Below: as it stands in the Hall of Relics, Deseret Museum.*



boat, mounted on the green at New Orleans and fired regularly at sunrise and sunset for a number of years; finally it was sold by the government as scrap iron and purchased by James Lawson, a "Mormon" blacksmith. Instead of using the iron in his business, as had probably been his original intention, he turned the gun over to the military organization known as the Nauvoo Legion. This gun was used in the maneuvers and training of the Legion, and when the mob attacked Nauvoo it was called again into active service. After one engagement near here the defenders were driven off and the gun left on the field. A number of the "Mormon" women, not wishing to see it fall into the hands of the mob, sunk a hole and buried the old standby for preservation. Later it was uncovered by a sow and her pigs, which were rooting around the spot where it was buried, and was then and there nick-named the "Old Sow," which name has clung ever since. It was unearthed under the direction of Major Howard Egan and sunk in the Missouri river, to be later taken up and brought out to Utah with President Brigham Young and the Pioneers. The "Long Tom" is a longer and heavier gun than the "Old Sow," although it threw a smaller shot; it is more modern in design, and is the more serviceable gun of the two. It was



FROM THE HALL OF RELICS.

*The smaller machine shown is the old Ramage press on which the "Deseret News" was first printed. The larger press is the one on which the first edition of the Book of Mormon was printed.*



also used in the maneuvers of the Nauvoo Legion both before and after the migration to Utah, although it was not brought here until a date later than the arrival of the first companies. The artillery collection is completed by two brass cannon and a small iron gun, which are known to have been used in early days here.

The small fire arms include a large collection of muskets and rifles of various designs—flint locks, cap and ball muskets, cartridge muskets using a separate percussion cap, Kentucky rifles. (one of which was owned and used by the famous scout, Kit Carson), Spencer repeaters and an old cane gun brought across the plains by Lorenzo Dow Young. The last mentioned gun was shaped and finished to look like a walking stick, but could be transformed in a very few seconds into a serviceable shot gun by the attachment of a separable shoulder stock. The pistols in the Hall of Relics are no less varied in style. Three old pepper-box revolvers, one of which was in Joseph Smith's possession at the time of his murder, several single shot pistols, one of which was the personal property of Hyrum Smith, an old four-shot .22 caliber pistol taking rim-fire cartridges fired by a revolving disc, early cap and ball revolvers of the Colt make, a single shot pistol with the hammer striking under the barrel, and other odd and antiquated designs are here shown. Several swords are also in the collection, of which may be mentioned those belonging to Joseph Smith and David W. Patten. A recent visitor was so impressed with the array of out-of-date weapons that he ventured the remark: "Isn't it astonishing what progress we have made in killing a man!"

The old musical instruments are just as interesting as the weapons. Two melodeons which were brought across the plains in 1847 are here, and also a reed organ, the first of its kind brought into Utah, dating back to 1865. This last mentioned instrument is still in excellent condition. Heber C. Kimball's old piano has been added recently. This instrument was sent from England in 1856, and was brought part way to Utah, by one of the late companies of that year. Owing to the threat of an early winter, it was considered advisable to "cache" most of the heavy baggage, so the piano, along with other things, was buried for a time at Devil's Gate, Wyoming, being dug up later and brought to Utah. The books used by the Nauvoo brass band, the bugle used by James Craig for sounding calls for the Pioneer company in 1847, and the big bass drum of the Nauvoo Legion which was played by Dimick B. Huntington, as well as two large flageolets, which appear to be the fore-runners of the present day bassoon, and an old-style clarinet, are included in the musical exhibit.

A most valued exhibit, acquired recently, is a pair of wheels which belonged to a hand-cart pushed across the plains in 1856. They are in very fair condition, although the remaining parts of the cart have not been presented. Both wheels have been

reinforced at the hubs by boards fastened with iron straps.

The old furniture shows wide variations in style and design. The cord bedstead and rope bottomed chair in the old cabin are very substantially made, though rather crude in appearance, while the sofa, writing desk and cabinets made for President Young's home and office in later years, as well as the table which was used by him as governor of the territory are all excellently made, and show the handicraft of the master-workmen of the period. Two tables, which were made for and exhibited at the Alaska-Yukon-Pacific exposition are of modern manufacture, made in only two pieces, the tops and sections of Washington maple and the bases of portions of apple trees from the pioneer apple orchard in Mill Creek; one of these bases is part of the first apple tree planted in Salt Lake valley.

The only pieces of furniture in the room other than the exhibits already mentioned are the new display cases which were especially ordered for the purpose of exhibiting the smaller pioneer relics. Of these, one is devoted to the relics relating to the great pioneer leader, President Brigham Young. Another case contains personal relics of Joseph and Hyrum Smith and relics from Missouri, Kirtland, and Nauvoo. Another section carries those articles which have a direct bearing on the journey across the plains, while two other cases are devoted to relics dealing with the early history of Utah, and showing the conditions under which the people were forced to labor both in household and in business affairs. One case contains miscellaneous relics, interesting because of their history or odd style, but not connected with the development of Utah.

The walls of the Hall of Relics are hung with pictures and documents, mostly of pioneer interest, and in one corner of the hall a sectional map of the United States is mounted, showing in detail the travels of the "Mormon" people. This begins at Fayette, Seneca county, New York, where the Church was organized, and traces the route of general migration to Kirtland, Missouri, and Nauvoo, and then across the plains to Utah. At Kaneshville (now Council Bluffs) the "Mormon" battalion was organized, and its line of march is traced through Iowa, Missouri, Kansas, Oklahoma, New Mexico, Arizona and California to Sacramento, where gold was discovered by members of this company. The northern and southern routes from California to Utah are also marked, as are the colonizing routes taken by our people up to the time of the settlements in Canada and Mexico. This map was originally mounted at the Alaska-Yukon-Pacific exposition.

Among the interesting documents are official letters signed by Joseph Smith, the certificate of appointment of Brigham Young as governor of Utah territory, signed by Millard Fillmore, president of the United States, and by Daniel Webster, secretary of state. The proclamation issued by Brigham Young at the time of the

coming of Johnston's army, is framed and hung on one of the walls.

The pictures on exhibit include oil paintings of Brigham Young, Heber C. Kimball, John W. Young, George A. Smith, Bishop Edward Hunter and others of more or less prominence. Several pictures show groups of the First Presidency and council of the twelve at various times during the history of the Church, while others illustrate temple building and the settling of various parts of the state.

Many of the articles used in the pioneer days were of necessity make-shifts, and a number of the relics still preserved show considerable ingenuity. One of the articles used commonly as a candle stick was the vertebra of an ox, which was quite serviceable for that purpose. The only example of this in the Museum collections was decorated with paint in an ingenious fashion.

Among the "made-over" articles, which might be mentioned are a plow which was made in Kanesville on the way across the plains from some wagon scrap iron, and an inlaid table made from the wood of wagon boxes brought here by the pioneers of 1847, and a pistol made from part of a rifle barrel, with metal handle of indeterminate origin, and a peculiar lock.

Many other articles of great historic interest are included in the Relic Hall collection. Both the Museum officials and the Daughters of the Pioneers are endeavoring to increase the collection of interesting relics, both to increase the attractiveness of the exhibit and also to properly preserve the historic objects which are becoming increasingly rare as time passes. It has been requested, by the Church authorities, that any persons who have in their possession articles connected with the early history of the Church or Utah, turn them over to the Museum, where they will be properly preserved, and also do their part in illustrating the Pioneer conditions, both to tourists, who like to learn of the events of Pioneer days, and to residents, who are even more actively interested.

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ICELANDIC GENEALOGIES.—The oldest pieces of history written in the Teutonic language and written about any Teutonic matters, are the genealogy of the Sagas of Iceland. The Sagas of Iceland, composed in the 9th and 10th centuries and written down in the 11th and 12th centuries, carry us back to a very remote period.  
 \* \* \* \* \* These Icelandic genealogies appear to be authentic; and some of the great Icelandic families appear to collect them further back than any trustworthy genealogies which we have. It is a curious fact that these things should be preserved in a remote and distant part of the world, such as Iceland is; but the reason is that in such a solitary place there are few changes and destructions of families that took place in medieval Europe.  
 —*James Bryce.*

## HORACE S. ELDREDGE.

(*From Autobiography in Tullidge's Quarterly Magazine, April, 1881, and Jenson's Biographical Encyclopedia.*)

Horace S. Eldredge was born 6 February, 1816, in the town of Brutus, Cayuga County, New York. When he was eight years old his mother died, and his rearing depended upon his eldest sister and an aunt. The influences by which he was surrounded during boyhood were those of refinement and piety, and we have his own word for it that at an early age his mind was engrossed with reflections regarding religion. When sixteen years old he joined the Baptist church, but he was not able to accept certain doctrines of the Calvinistic creed. However, he remained a member of that church until the spring of 1836, when becoming converted to the doctrines of the Church of Jesus Christ of Latter-day Saints, he cast his lot with that people.

During the summer of 1836 he married and settled on a farm near Indianapolis, Indiana. He sold his farm in 1838 and went to Missouri where the "Mormon" people were then gathering. He located at Far West, where he purchased a large farm and a house and lot in the town. He however, shared in the disappointment of the rest of his people, in that he was compelled to flee from the fury of the mob and desert his property, which he did in December of the same year, returning to Indiana. He always retained his title to his real estate in Missouri.

In the fall of 1840 he moved to Nauvoo, Ill., where he resided until he was again compelled to move in the spring of 1846. He went with the main body of the "Mormon" people westward across the plains and prairies, stopping with them at Winter Quarters, Iowa where he remained two winters amid much hardship.

In the spring of 1848 he followed the pioneers westward to Salt Lake Valley, where he arrived in September. Soon after his arrival he was appointed marshal of the territory, assessor and collector of taxes, and a brigadier-general of militia. At the General Conference of the Church, in October, 1852, he was appointed to preside over the St. Louis, Mo., Conference and act as general Church emigration agent. The duties thus placed upon him were of a very important and arduous character: but he discharged them faithfully, returning to his home in 1854.

The same year he was ordained one of the First Seven Presidents of Seventy. In the winter of 1855 he served as a member of the Territorial legislature. In the fall of 1856 he formed a partnership with William H. Hooper and engaged in mercantile business, opening up with a stock of goods in Provo.



Utah. The following year, he was assigned his former duties for the Church at St. Louis. He was absent over a year, during which the people had moved south because of the approach of Johnston's Army. After getting his family back home to Salt Lake City, he again started East, this time to purchase machinery and merchandise. He was absent nearly a year, and on his return the firm of Hooper and Eldredge opened a store just north of the Deseret Bank corner in Salt Lake City.

From this time on Mr. Eldredge was a leading figure in the mercantile and financial circles of the Territory, and was rated as one of its ablest business men. But business pursuits did not take all his time or attention. In the spring of 1862, after having served another term in the legislature, he was appointed Church emigration agent at New York, which appointment was repeated one year later. From 1864 to 1869 inclusive his time was mostly devoted to business affairs, and during that period he helped to establish the Z. C. M. I. He was one of the directors of that institution continuously from the time of its organization to his death, being various times Superintendent, its Vice-president, and President. He was one of the organizers of the Deseret National Bank and of the First National Bank of Ogden, being President of both of these institutions at the time of his death.

He died at his residence in Salt Lake City, Utah, 6 Sept., 1888.

Horace S. Eldredge was a man of magnificent physique. He was fully six feet in height, broadshouldered, and compactly built. He had a fine countenance, the forehead being broad and high, and the features of exquisite mould. His eye was clear and expressive. His voice was peculiar, being remarkably resonant. When he made up his mind upon any matter, he could scarcely be moved; and he generally took an equivocal stand upon every point of importance with which he had to deal, so there was never any reason to doubt as to where he stood. He had great native force, was strikingly straightforward in his utterances, and had the most unqualified contempt for every species of trickery, to which he never resorted in his financial affairs.

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"I would recommend the usefulness of cultivating family pride and loyalty as a means of elevating the individual character; that we do not depend solely upon the lists of marriages, births, and deaths usually kept in family Bibles, nor upon the recorded deeds and wills to be found in the county clerk's office for the preservation of family genealogies and history. At least one member of each family should prepare a family blank book as a receptacle for all important family records, and to be handed down from generation to generation as a valuable heirloom, ever increasing in value, as time and generations pass."—*From Floyd Genealogy.*

## ELDRIDGE GENEALOGY.

COMPILED BY JANE S. ELDRIDGE,

*From the New England Historical and Genealogical Register of January, 1897, and from original sources.*

The name Eldredge, or as it was originally written, Eldred, is Saxon. Eldred was the name of several kings of the Saxons in the eighth and ninth centuries. Eldred was king of Chester, A. D. 951. An Eldred was Saxon Archbishop of York (and Canterbury) in 1066, and according to the historian Thierry cursed William the Conqueror. The Eldreds were holders of land in Wilts, Dorset, Somerset, Devon, Gloucestershire, Shropshire, Yorkshire and other counties at the time of the Domesday survey (A. D. 1085) and prior thereto, in the time of Edward the Confessor.

John Aldred, of Great Saxham, in Suffolk, descended from an ancient family claiming Saxon origin. Tradition says that he purchased the Great Saxham estates because of his belief that his ancestors, in remote ages, as Saxon kings, had held the Saxhams as their great Saxon home.

He was born in 1552 and died in 1632. He was a great traveler, and his ships and merchandise went to all parts of the world. He was one of the founders of Virginia, and from 1609 to 1624 was a member of His Majesty's Council for the Virginia Company of London. He left four sons and two daughters. Thomas Lee, of Coton, in Shropshire (the seat of Launcelot Lee, Esq.) married Dorothy, granddaughter of John Aldred.

The Pilgrims who came to America in the Mayflower, in 1620, obtained a patent from the London Company, and though contrary winds carried them northward to Cape Cod, they had intended to plant their colony in "Virginia" near the mouth of the Hudson river.

As John Aldred of Great Saxham was at that time and for fifteen years, a director of the Virginia Company of London, it is possible that the Eldreds who appeared in New England between the years 1635 and 1645, namely, William, Robert, Samuel, John, and Nathaniel, were in some way connected with his family.

1. WILLIAM<sup>1</sup> ELDRRED is known to have been a resident of Yarmouth from 3 March, 1645 to 1667. It is thought that William of Yarmouth, Robert of Yarmouth and Monomoy and Samuel of Cambridge and Stonington were brothers, and that they came from England about 1635. William was appointed constable in Yarmouth in 1657, 1662, 1674, 1675, and 1677. He was also a surveyor of highways. He married Anne, daughter of William and Tamesin Lumpkin

of Yarmouth. She was buried Nov. 1, 1676. The known children of William were:

- i. ANNE, b. in Yarmouth, 16 Dec., 1648.
- ii. SARAH, b. in Yarmouth, 10 Oct., 1650.
2. iii. ELISHA, b. 1653.
- iv. BETHIA.

In addition to these, the following are believed to have been his children:

- v. JEHOSEPHAT, d. 1732. His wife was Elizabeth. Their children were: Edward, b. in Chatham, 17 July, 1702; Nathaniel, Elisha, Elnathan, Ebenezer, Barnabas, Elizabeth.
- vi. SAMUEL, m. KEZIH Taylor. They had eight children.
- vii. JOHN.

2. ELISHA<sup>2</sup> ELDRED (*William*<sup>1</sup>), b. in 1653, died in Eastham (Wellfleet) 14 Oct., 1739, buried in the old graveyard at the head of Duck Creek, where a stone marks the spot. His name on the grave stone is spelled Eldredge. William Lumpkin, the father-in-law of William Eldred, in his will dated 23 July, 1668, names wife Tamesin; daughter Tamesin, wife of John Sunderling; and grand-children William Gray, Elisha Eldred and Bethia Eldred. In 1693 Elisha Eldred was in Harwich where he, with Joseph Severance and Manoaah Ellis, bought a tract of land of Joseph Cook, an Indian. He resided in the south part of the town in what is sometimes denominated the Doane neighborhood. He afterwards sold his interest in the above land to Isaac Atkins and removed to that part of Eastham which subsequently became the town of Wellfleet. It is not known who his wife was. His son, Elisha Eldredge, Jr., was active in church work, and was opposed to the preaching of Mr. Oakes.

3. ELISHA<sup>3</sup> ELDREDGE (*Elisha*<sup>2</sup>, *William*<sup>1</sup>) was born about 1690 and died in Mansfield, Conn., 9 Nov., 1754. He married Dorcas, daughter of Thomas Mulford, of Truro. She was born in Eastham, 6 March, 1692-3, and died in Mansfield, Conn., about 1755. Her mother was Mary, daughter of Nathaniel Basset and granddaughter of William Basset who came in the ship "Fortune" in 1621. Elisha was probably married in Truro and his son Mulford was born there; but by 1715 he was living again at Eastham and about 1741 he removed to Mansfield, Conn. Owing to the church troubles at Billingsgate (Eastham) he had himself and children baptized in Truro in 1727, where he is on the church records as "Elisha Eldredge, Jr., of Eastham." He and his wife Dorcas were admitted to the church at South Mansfield by letter, 21 June, 1741. In his will, dated 12 Dec., 1751, and proved 23 Nov., 1754, he provides for the four sons and five daughters named below, and signs his name Elisha Eldredge.

This spelling of the name has been adhered to by most of his descendants. His wife Dorcas, who is named in the will, was dead in 1756, when the estate was distributed. The children were:

4. i. MULFORD, b. in Truro, 22 Jan., 1713; d. in Mansfield, Conn., 15 Feb., 1791.
  - ii. JESSE, b. in Eastham 9 Aug., 1715; d. in Willington, Conn., 17 Dec., 1794.
  - iii. ELISHA, b. in Eastham 17 March, 1717-8; m. Precilla Paddock. They had: Bethia b. 26 Feb., 1743; Eunice, b. 15 Jan., 1746; Thomas, b. 9 March, 1751; Elishama, b. 9 Sept., 1752; Stephen, b. 12 April, 1756; Zuar, b. 16 June, 1760.
  - iv. DAVID.
  - v. MARY (twin), b. in Eastham, 15 March, 1720-1; m. ——— Newcomb.
  - vi. DORCAS (twin), b. in Eastham 15 March, 1720-1; m. Joseph Doane.
  - vii. JEMIMA, m. Lemuel Barrows.
  - viii. BETHIA, m. William Farwell.
  - ix. TAMESIN, m. Hezekiah Crane.
4. MULFORD<sup>4</sup> ELDREDGE (*Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. in Truro, 22 Jan., 1713; d. in Mansfield, 15 Feb., 1791; m. Abial ———. Their children:
- i. THOMAS, b. in Truro, 28 Dec., 1736; d. six weeks later.
  - ii. MARY, b. in Truro, 30 July, 1738.
  - iii. THOMAS, b. in Truro, 30 Oct., 1740.
  - iv. ELISHA, b. in Truro, 30 Oct., 1742.
  5. v. HEZEKIAH, b. in Mansfield, 29 Dec., 1744.
  - vi. DANIEL, b. in Mansfield, 25 Feb., 1746; d. 1814.
  - vii. LEMUEL, b. in Mansfield, 5 April, 1749; d. 28 March 1813; m. Hannah Woodbury of Lebanon, and they had: Lemuel Burrows, Asa, Hannah, May, Aloigence, Abner, Sarah, Bela, Zerwich.
  - viii. ABIEL, b. in Mansfield, 20 July, 1751; d. 17 May, 1759.
  - ix. MULFORD, b. in Mansfield, 20 Jan., 1754; d. 2 Feb., 1762.
  - x. JOHN, b. in Mansfield, 7 Jan., 1756; d. January, 1832.
  6. xi. MICAH, b. in Mansfield, 6 March, 1758.
  - xii. DORCAS, b. in Mansfield, 6 March, 1760.
  - xiii. JEMIMA, b. in Mansfield, 2 Feb., 1762; d. 8 May, 1802.
5. HEZEKIAH<sup>5</sup> ELDREDGE (*Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. in Mansfield, 29 Dec., 1744; d. 29 June, 1806; m. 19 Jan., 1766, Abigail Whiton of Ashford. They had:
- i. ABAIL, b. 23 Nov., 1766.
  - ii. HEZEKIAH, b. 13 April, 1768; was a physician and lived in Brighton, Mass.
  - iii. ELIJAH, b. 20 March, 1770; d. 11 Oct., 1843; m. Bethiah Chapman, and had: Sarah, Persis, Elijah, Hezekiah, Lucius, Abigail, Eri, Elizabeth, Royal Chapman, Cyrus Whiting.
  - iv. SYBIL, b. 19 March, 1773.
  - v. ABIGAIL, b. 7 Nov., 1774; d. 8 Dec., 1837.
  - vi. MICAH, b. 24 May, 1776 d. 2 July, 1849; m. Sally Buttrick, and they had: Hezekiah, Sarah, Almira, Erasmus, Darwin,



- Horace, Olney, Frederick A., Clifton B., Micah, Mary A., Lucius O., Melburn F.
- vii. STEPHEN, b. 25 Sept., 1779; d. 27 Nov., 1848
  - viii. HOSEA, b. 4 Jan., 1783; d. 31 March, 1837.
  - ix. PERSIS, b. 23 Jan., 1785; d. 9 Jan., 1792.
  - x. A DAUGHTER, b. 19 July, 1786.
6. MICAH<sup>5</sup> ELDREDGE (*Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. in Mansfield 6 or 17 March, 1758. He was a Revolutionary soldier, enlisting 17 May, 1775, in Captain Experience Starr's company from Mansfield, 3rd regiment, Col. Israel Putnam, which marched by companies to the camps around Boston, and were stationed during the siege of Cambridge until expiration of service, 10 Dec., 1775. He married Ann Hanks, and they had:
- i. DEIDAMIA, b. 16 Jan., 1780.
7. ii. ALANSON, b. 16 Nov., 1782.
- iii. ANNA, b. 10 March, 1786.
  - iv. IRA, b. 18 Feb., 1791.
  - v. MICHAEL, b. 23 Feb., 1793.
8. vi. HEZEKIAH, b. 3 April, 1795.
7. ALANSON<sup>6</sup> ELDREDGE (*Micah*,<sup>5</sup> *Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. 16 Nov., 1782; d. in Salt Lake City, Utah, 14 Dec., 1857. He came to Utah 19 Sept., 1847, in Daniel Spencer's company. He was a faithful member of the Church of Jesus Christ of Latter-day Saints. He married in Middletown, Vt., Esther Sunderlin, who was born 4 Jan., 1787, and who died 10 Sept., 1823. They had:
- i. LORANIA (twin), b. 28 Sept., 1804; d. in infancy.
  - ii. SABINA (twin), b. 28 Sept., 1804; d. in infancy.
  - iii. LORANIA, b. 14 Nov., 1805; d. 26 Oct., 1871. She married John G. Hoagland, who was born 14 March, 1807, and died 31 Oct., 1876. They had one child, Harriet.
  - iv. DIANA, b. 7 Oct., 1807; d. 1860; m. a Mr. Tanner.
9. v. IRA, b. 30 March, 1810.
- vi. ANN CADY; m. Joseph Busby. They had: Joseph; Esther who m. Richard Ashby; Matilda; Jerusha, b. 8 Oct., 1853, and m. Chas. Carman.
10. vii. HORACE SUNDERLIN, b. 6 Feb., 1816.
- viii. JOHN, b. 19 Sept., 1818; d. in 1820.
11. ix. JOHN SUNDERLIN, b. 30 Sept., 1821.
- x. ESTHER, b. 13 Aug., 1823; d. in infancy.
8. HEZEKIAH<sup>6</sup> ELDREDGE (*Micah*,<sup>5</sup> *Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. 3 April, 1795; d. 25 Aug., 1845. He m. (1) 18 Dec., 1814, Fanny Maria S. Lacy, who was born 29 Aug., 1794, and died 18 July, 1833. He m. (2) 5 Nov., 1833 Eunice Kellogg.

Children by the first wife:

- i. GEORGE, b. 30 Oct., 1815.
- ii. ALONZO, b. 28 Dec., 1817.
- iii. FANNY FIDELIA, b. 26 Sept., 1820.

- iv. HIRAM, b. 17 May, 1823.
- v. SARAH MINERVA, b. 30 June, 1825.
- vi. HELEN MARIA, b. 15 Aug., 1827.
- vii. CELIA VIOLA, b. 23 Nov., 1832.
- viii. ELIZABETH.

Children of the second wife:

- i. EUNICE KELLOGG, b. 5 Nov., 1833.
- ii. A DAUGHTER, b. 20 July, 1835.
- iii. HEZEKIAH, b. 9 April, 1837.
- iv. EUNICE, b. 3 May, 1839.
- v. FRANKLIN, b. 27 March, 1841.

9. IRA<sup>7</sup> ELDRIDGE (*Alanson*,<sup>6</sup> *Micah*,<sup>5</sup> *Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. 30 March, 1810; d. 6 Feb., 1866. He m. (1) Nancy Black, daughter of Joshua and Elizabeth Black, 4 July, 1833, in Indianapolis, Ind. She d. 12 April, 1895. He m. (2) Hannah Marriah Savage 28 Feb., 1852, in Salt Lake City, Utah. He m. (3) Helvens Maria Jensen, 22 Nov., 1861.

Children of the first wife:

- i. EDMOND, b. 1 May, 1835, in Marion Co., Indiana; m. Hannah Huffman; he lives at Coalville, Utah.
- 12. ii. DIANA T., b. 28 March, 1837, in Marion Co., Indiana.
- 13. iii. ESTHER ANN, b. 24 March, 1839, in Marion Co., Indiana.
- 14. iv. ALMA, b. 13 Oct., 1841, in Marion Co., Indiana.
- 15. v. HYRUM, b. 13 April, 1844, in Marion Co., Indiana.
- 16. vi. ALANSON, b. 5 Nov., 1846, in Florence, Nebraska.
- 17. vii. IRA EDGAR, b. 4 May, 1850, in Salt Lake City, Utah.
- viii. HANNAH MATILDA, b. 9 Feb., 1853, in Salt Lake City, Utah; d. 17 June, 1854.
- 18. ix. HORACE, b. 7 Sept., 1855, in Salt Lake City, Utah.
- x. WILLIAM OWEN, b. 24 Jan., 1859, in Salt Lake City, Utah.

Children of the second wife:

- i. CHAUNCY MARION (twin), b. 5 Dec., 1852.
- ii. NANCY MARIAH (twin), b. 5 Dec., 1852.
- 19. iii. JOHN ALBERT, b. 22 Jan., 1854.
- iv. LAURA SUNDERLIN, b. 20 Jan., 1856.
- v. MULFORD, b. 20 Nov. 1857.
- vi. SABINA, b. 13 July, 1859; m. Chas. Wright, Lieut. U. S. A.
- vii. JESSE, b. 8 Feb., 1861; d. 10 Nov., 1871.
- viii. LEVINA, b. 30 July, 1863.
- ix. CONTENT, b. 16 April, 1865.

Child of third wife:

- i. MARY ANN, b. 16 March, 1864.

10. HORACE SUNDERLIN<sup>7</sup> ELDRIDGE (*Alanson*,<sup>6</sup> *Micah*,<sup>5</sup> *Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. 6 Feb., 1816, in Brutus, Cayuga Co., New York; d. 6 Sept., 1888. (For biography see sketch of his life on page 143 in this number.) His married (1) 20 July, 1836, at Buffalo, N. Y., Betsy Ann Chase, daughter of Benjamin Chase and Mehitabel Russell. She

was born 23 Sept., 1818, and died 19 Aug., 1881. He married (2) 20 April, 1851, in Salt Lake City, Utah, Sarah W. Gibbs, daughter of Aaron Gibbs and Prudence Carter of Bensontown, Vt. She was born 11 June, 1827. She came to Utah in 1848 in Daniel Miller's company. He married (3) 2 Feb., 1855, Hannah Adams, daughter of James Adams and Betsy Leavitt of Centerville, Utah, who were pioneers of 1852, James Allred company. She was born 11 Jan., 1833. He married (4) Chloe Antoinette Redfield, daughter of Harlow Redfield and Alpha L. Foster of North Madison Co., Conn., who came to Utah 9 Sept., 1850, in Aaron Johnson's company. She was born 10 Aug., 1842, in Pittsfield, Pike Co., Ill.

Children of the first wife:

20. i. LURANA, b. 21 Feb., 1838, in Marion Co., Indiana.
21. ii. MARY AURLELIA, b. 20 Jan., 1840, in Marion Co., Ind.
- iii. SELMA MEHITABLE, b. 12 Oct., 1842; d. 10 March 1844.
- iv. BETSY ANN, b. 11 April, 1845; d. 26 Feb., 1846.
- v. HELEN LOUISA (twin), 8 June, 1847; d. 30 Aug., 1847.
- vi. HORACE ALONZO (twin), b. 8 June, 1847; d. 12 Sept., 1847.
22. vii. ALICE, b. 26 Oct., 1848.
23. viii. ZINA PRESINDA, b. 17 Jan., 1853.

Children of the second wife:

- i. HORACE S., b. 7 Feb., 1853; d. 22 Jan., 1865.
24. ii. ELIZA EVALETTA, b. 29 May, 1855.
- iii. JESSIE, b. 17 Nov., 1857; m. Briant Stringham 6 June, 1877.
- iv. BYRON GIBBS, b. 7 Feb., 1867; d. 9 April, 1879.

Children of third wife:

25. i. JAMES A., b. 15 Feb., 1857.
- ii. CLARA URSULA, b. 8 Nov., 1861; d. 23 Nov., 1862.
26. iii. ADELBERT U., b. 23 Aug., 1863.
27. iv. CRISTIE, b. 19 July, 1866.
28. v. CLARENCE, b. 1 June, 1869.
29. vi. HORTON A., b. 22 Aug., 1872.

Children of fourth wife:

- i. HARLOW MORONI, b. 12 Dec., 1861; d. 22 Dec., 1862.
30. ii. ALPHA MAY, b. 6 Aug., 1863.
31. iii. BEN R., b. 4 May, 1866.
- iv. ERNEST R., b. 20 Feb., 1868; he m. (1) Kate Sharp 1 Oct., 1890, who d. July, 1893; he m. (2) Cora Hooper 28 Oct., 1897.
32. v. HORACE R., b. 17 June, 1869.
33. vi. CHLOE ADDIE, b. 14 Aug., 1871.
34. vii. ESTHER, b. 5 Oct., 1874.
- vii. DAVID HAROLD, b. 29 Aug., 1878; m. in Germany Barbara Mayr 24 April, 1906.
35. viii. MARY JANE, b. 23 July, 1880.
- ix. GUY S., b. 12 March, 1882; m. Bess Shores 9 April, 1903.

[TO BE CONTINUED]

## DIFFICULTIES OF BRITISH RESEARCH.

The following letter from George Minns, the English genealogist, should be read by all who contemplate having research work done in Great Britain. The letter, we believe, is self-explanatory.

17, Paragon St., Norwich, Eng., June 18th, 1913.

*To the Genealogical Society of Utah:*

Some time ago, I remember reading in the "Deseret News," a paragraph touching the subject of fees for genealogical work and if I remember rightly, it stated that \$10 could only be reckoned to cover the expense of searching one parish of small dimension, or words to that effect.

That is true in many cases, but it may not be so for all time, for parsons sometimes change their parishes, and a generous one might be succeeded by one of opposite character. At one of the very smallest places in England with a population of less than 60 I was asked to pay ten times more than at the neighboring parishes.

It has been said to me by parsons: "This searching business is getting too much. In order to protect myself I must charge the fees authorized by Act of Parliament!" Another said, "This pedigree business is driving me mad!" Others excuse themselves when approached by saying, "I am sorry, but it is not a convenient time;" "I have so many other calls that it is impossible," etc. etc.

It is written, there must be opposition in all things, but it is not a little galling to meet with it when you are on the very threshold of your aim and purpose in the person of an unsympathetic custodian of records.

I have asked if genealogists are not strong or numerous enough to demand this national property be placed in a permanently, accessible place, either in London or in the capital town of each county. Much has been done to make the path smooth, for which many are thankful, but still more remains to be done; and as the work is increasing on all sides, there is no telling what attitude the parsons will take. I sometimes have to wait weeks for a reply to my request, and when it does come, it is perhaps an indefinite sort of thing, probably limiting the time it is absolutely necessary to spend to make any headway in the record at all.

If such an important matter as genealogy has to depend on the whims, temperament and convenience of the holders of records, it must suffer hinderance.

Patrons as a rule do not seem to sense the possibility of hinderances, such as I have mentioned.

I have been hindered for more than half the time lately—particularly since the floods of last August. Then again, who can go out when a strike threatens or is in actual progress and run



the risk of getting stranded, as many were last year, without a cent at last to help themselves.

During all these adverse times one has to live and still the wonder remains why genealogy costs so much, or why a large amount of work cannot be had for a little cost.

I wish I could supply enough to satisfy all. I have attempted to do so in the past to my detriment. I did not start out to make money by this means, I have lost frequently, but do not repine; however, I feel that the laborer is worthy his hire, considering what he often has to go through.

You ask if I could go to Ireland, and what would be the least number (with charges for a first payment) I could go for.

The journey—4 days (2x2), board, etc., record fees—6 days, would cost about \$50 to Dublin where most of the records are kept. Allowing 2 days for every applicant, three would just about meet the amount if they paid \$16 each. But the chances are that visits would probably have to be made to other places, as the records are not always complete at the Principle Registry at Dublin. In that case the amount for each should be \$20, or \$25, to cover cost of railway and additional fees.

If the work is to be done this year there is not much time to be lost, as it is better to get about the place while the good weather is expected to last.

I hope to go to Scotland, and some places en route next month, and perhaps you will be able to let me know by the latter part of it, or early in August, and any other sums received at that time, will aid me considerably.

Wishing your honorable society all success,—GEORGE MINNS.

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## SOCIETY ACTIVITIES

The Genealogical Society of Utah, by its officers and committee workers, have been actively engaged during the past few months in holding meetings and organizing and conducting classes for the study of genealogy and temple recording. The North Weber Stake of Zion has been visited a number of times by representatives of the Society and meetings held. On March 24th a class was organized in the Ensign Stake, Salt Lake City, where a series of six lessons was given by Mrs. Susa Young Gates. This class consisted of delegates from the various wards of the stake, who, after perfecting themselves in the lessons, are now carrying the instructions into the wards. Similar classes were organized in Liberty Stake on May 19 and Pioneer Stake on May 20.

There was a large attendance at these classes which were conducted by Mrs. Gates, ably assisted by the Stake Representatives, the Women's Auxiliary Committee of the Society and others.

In these stakes also these lessons have been and will be carried into the wards.

In the above named stakes the subject of genealogy and temple work was the theme discussed in each of the wards of the stake the Sunday before the organization of the classes, speakers being furnished by the Society.

Realizing that the Stakes of Zion in the southern part of the state should not be neglected, the Society sent to them Mrs. Susa Young Gates and Mrs. Elizabeth C. McCune to present the lessons in genealogy and temple recording. They began conducting classes in St. George June 1, and from that point traveled to Kanab, holding meetings and giving instructions in the form of class recitations. They report having been kindly received by the good people in the south and of arousing a live interest in genealogical matters.

On Sunday June 15, the initial meeting of a class in genealogy was held in the Granite Stake Tabernacle, under the direction of the Stake Representative and the High Priests' quorum.

At this meeting, Anthony W. Ivins, Nephi Anderson, Lillian Cameron and Leah Snow spoke on the Society and its work.

A large and interesting class is now being held each Sunday morning in this stake until the course is completed.

Successful classes have also been conducted in the Jordan Stake, —At Midvale by Miss Annie Lynch, at Crescent by Mrs. Ruth P. Powell, and at Riverton by Miss Lillian Cameron.

## DONATIONS TO THE LIBRARY.

*Genealogy of John Van Cott.* The Van Cats Family in the Netherlands and in New Netherland. Presented by Waldemar Van Cott, Salt Lake City, Utah.

A beautifully made book of 56 pages, full of interesting narrative and important genealogical data.

*History of Robert Chaffin and his descendants, and of the other Chaffins in America;* by Wm. L. Chaffin. Published by F. H. Hitchcock, 105 West Fortieth St., New York. Donated by Mrs. Mary A. Weiler, Salt Lake City.

In this fine book, seven generations are traced, and there is much other biographical and historical matter of interest. The Utah branch of this family begins in Louis Rice Chaffin,<sup>5</sup> (*Leonard,*<sup>4</sup> *David,*<sup>3</sup> *John,*<sup>2</sup> *Robert*<sup>1</sup>) who was born in Princeton Mass., 3 Dec. 1806. He joined the "Mormon" Church and came to Utah in 1852, locating in the southern part of the state. The volume states that a brother of his in Massachusetts "offered him every financial inducement if he would forsake his religion, but he was proof against such a bribe." He had eight chil-

dren. Mary Adelia, third child, married Joseph Weiler. They have a large family of children and grand children in various parts of the State.

*History of the Parish of St. Jacques d'Embrun, Russell Co., Ontario, Canada*, (in French). Donated by Walter Ackroyd, Magrath, Canada.

This volume tells of the founding of the parish (Catholic church), and closes with an alphabetical index of the families of the first colonists, some seventy in number, with a short genealogical sketch of each family (all French names). The pedigree, as a rule, is not traced further back than 1800 or thereabouts, and most of those mentioned were born since 1850.

## BOOK REVIEW.

*Bond Genealogy*. A history of the descendants of Joseph Bond. Compiled by Samuel Bond Garrett, 304½ S. Walnut St., Munice, Ind. 252 pages. \$5.00.

Joseph Bond was born 1704 in Wiltshire, England, and died in 175—in North Carolina. This book also contains a brief account of the descendants of John Bond, his brother, who also emigrated to America; the two being sons of Benjamin and Ann (Paradise) Bond, of Wiltshire, England. There are a number of useful pedigree charts in this valuable volume, also a complete index.

*Descendants of William Shurtleff* of Plymouth and Marshfield, Mass. Compiled by Benjamin Shurtleff (6th). In two large volumes. Revere, Mass. 1912.

Volume one of this fine work begins with the first generations and traces the family to the seventh. Volume two deals with the eight, ninth and tenth generations, closing with an index. There are many pictures in both volumes. The author states that:

"The material of this genealogy has been contributed by at least three men of different generations, and the work is completed in a little more than a century from its birth." The author was asked, "What family traits are handed down from previous generations?" He answered, "A love of their genealogy."

This work is of special local interest from the fact that the Shurtleff family is a prominent one in Utah and adjoining states. Luman A. Shurtleff of the sixth generation, early became a member of the "Mormon" Church, took part in the stirring scenes of Ohio and Illinois and crossed the plains by ox-team to Utah in 1851. Luman A. had four families from which

sprung a numerous posterity, most of whom are found in this genealogy. Prominent among these Lewis W. Shurtleff, son of Luman A. may be named, at present President of the Weber Stake of Zion and postmaster of Ogden.

*Descendants of William Prickard*, by A. M. Prickard of Charleston, W. Va.

This small book is a praiseworthy endeavor to get into permanent form what the author has been able to gather about his family, the first emigrant of which came presumably to Virginia from Wales before 1811. This information is not extended, but the author appeals to all into whose hands the book might fall to aid him in further research, so that, at some future time, he may give to the "Descendants of William Prickard a more creditable history of their family."

*The Gesner Family of New York and Nova Scotia*, together with some notes concerning the families of Bogardus, Bower, Fardon, and Pineo, by Anthon Temple Gesner, Middletown, Conn. A booklet of 30 pages, price \$1.00. Address the author.

This little book contains much information about a family from which came a number of prominent men. Six generations are noted, reaching from 1710 to 1912.

*Some Jersey Dutch Genealogy*. An address at the annual meeting of the Genealogy Society of Pennsylvania, March 5, 1906. By William Nelson. Printed by the Paterson History Club. Paterson, N. J., 1912. This is an interesting address, giving much information on the peculiarities of Jersey Dutch Genealogy.

*Seldens of Virginia, and Allied Families*, by Mary Selden Kennedy, "Cassillis," near Warrenton, Va. Cloth 2 vol. pp. 694-669, including index and 49 illustrations. Price \$10.00 a set. Press of Frank Allaben Genealogical Co., New York City.

Samuel (1) Selden was born in England. He married Rebecca Yeo, who received by way of settlement, extensive landed estates in Virginia, to which they came about 1690, bringing with them four sons,—Samuel, Bartholomew, John and Joseph. The first two died without issue; from John is descended the Norfolk branch of the family. The first 143 pages of volume one, is devoted to the Selden family. The remainder of the volume is taken up with its collateral connections, the principal ones being the families of Ball, Armistead, Wallace, Gola-get, Cary, Alexander, Lee, Washington, Kennedy, Forrest, Breckenridge, Gamble, Walker, Manson, Mercer, Page, Brooke, Riddle, Macon, Wormeley, Carter, Burwell, Addison, Tasker, Preston, Bylor, Fontaine, West, Dandridge, Brown, Corbin,



Willis, Spottiswoode, Hunter, Tucker, Pendleton, Lane, Cooke, Paca, Taylor, Ross, Moore, Espridge, Thompson, Beverly, Byrad, Berkeley, Winston, Henry, Croshaw, Stephen, Lindsay, Clayton, Chapline, Newton, Brewer, Graves Willoughby, Allen. Here is a mine of information regarding Virginia families.

*Lyle Family.* The ancestry and posterity of Matthew, John, Daniel, and Samuel Lyle, pioneer settlers in Virginia, By Oscar K. Lyle, 112 South Portland Avenue, Brooklyn, N. Y. Cloth 361 pages. Price \$5.00.

The four men of whom this volume treats came from Larne, in the County of Antrim, Ireland, and settled at Limber Ridge, Rockbridge Co., Virginia, between the years 1740-1750. The volume is filled with purely genealogical information regarding these four families. There is a complete index. The book adds a fund of information on Virginia genealogy, and as such should be appreciated.

*Genealogies of John J. Yeater and Sarah Jeanette (Ellis) Yeater,* his wife. By Sarah J. Yeater, 301 South Grand avenue, Sedalia, Mo.

The Yeaters first came from Germany. The grandfather of the author, Conrad Yeater was born in Pennsylvania April 1, 1769. Other families treated in this small book, are Conant, Woodbury, Davis, Freeman, Ellis, and Jameson.

*Ancestry of William Dyer,* the "Abington Pioneer," edited by Dr. E. Alden Dyer, Whitman, Mass.

This is a neatly printed and bound book of 71 pages containing a collection of interesting genealogical papers bearing on the Dyer family of New England. Price, \$1.50. Address, Elmer Fullerton, Brockton, Mass.

*Genealogy of the Baskerville Family* and some allied families, including the English descent from 1250, by Patrick Hamilton Baskerville, Richmond, Va., of the twenty-first generation in direct male line. 214 pages; printed by William Ellis Jones Sons, Richmond, Va.

An idea of the valuable information found in this volume may be obtained by the following table of contents: Family Tables, English Table, English Gleanings, Some English Grandmothers; Virginia Baskervilles in numerous generations and branches. The allied families given are those of Barber-Dennett, Norvell, Ming and Harrison, Eaton, Embry, Coleman, Gordon, Murray, Bolling, Kennon, Worsham, Rolfe, Pocahontas and Powatan. The Appendix contains some interesting articles. The care in corrections is shown by the author's numerous own markings throughout the book.





DAVID PETTEGREW.

# THE UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

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OCTOBER, 1913.

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## THE "LARGER HOPE" FOR THE DEAD.

BY NEPHI ANDERSON.

The plan of life ordained for man in the heavens from the beginning provides salvation for every human soul who will accept and abide by its laws. This plan is called the gospel of Jesus Christ. By its provisions have been made to save in some degree of glory the whole human race, excepting only those who persistently refuse to abide by the law of righteousness,—who deny the truth and defy God's power. "All the rest shall be brought forth by the resurrection of the dead, through the triumph and glory of the Lamb. \* \* \*

"And this is the gospel, the glad tidings which the voice out of the heavens bore record unto us,

"That he came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness;

"That through him all might be saved whom the Father had put into his power and made by him,

"Who glorifies the Father, and saves all the works of his hands, except the sons of perdition, who deny the Son after the Father has revealed him; wherefore, he saves all except them." (Doc. & Cov. Sec. 67.)

This is the doctrine believed in by the Latter-day Saints,—a beautiful, comforting doctrine of mercy for every soul, sinner though he may be, that God's divine compassion reaches out to every repentant soul, and gives him a chance, sometime, here or hereafter to turn and live. And provisions are made for all such who have missed the opportunity to obey the gospel law on earth in the vicarious work which the living are doing and may do for the dead. The Latter-day Saints understand these things, and



glory in the privilege afforded them of being saviors on Mount Zion.

Since this principle of salvation for the dead was revealed to the earth through the Prophet Joseph Smith, and the "spirit of Elijah" has been operating upon men, turning their hearts to their fathers in the great spirit world, this "Larger Hope" for the great mass of the departed dead has found lodgment in the hearts of many honest men and women. Gleams of light have penetrated the gloomy night which has hung as a pall over the nations.

And the past in this respect, has indeed, been the Dark Ages. In the name of the Christian religion, men have taught that the vast majority of the human race would never attain to salvation, and the terrible condition of lost souls which some of these religionists depicted were horrible to contemplate. St. Augustine, one of the early "Fathers" held out no hope for the unconverted dead. Calvin's doctrines were hard and unmerciful. Dante but reflected the belief of his time in his "Inferno." Oliver Wendell Holmes quotes from Calvin: "Although infants have not yet produced the fruits of their own unrighteousness, they have the seed planted in themselves; nay, their whole nature is, as it were, a seed-bed of sin, and therefore cannot but be odious and adominable to God." He then adds these words of Jesus: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The genial Doctor then asks: "Do you mean, John Calvin, that heaven *lies* about us in our infancy?"

St. Francis Xavier (1506-1552) one of the earliest missionaries to the Indians, writes the following in his "Letters from Japan:"

"One of the things which most of all pains and torments these Japanese is that we teach them that the prison of hell is irrevocably shut, so that there is no egress. For they grieve over the fate of their departed children, of their parents and relatives, and they often show their grief by their tears. So they ask us if there is any hope, any way to free them by prayer from that eternal misery, and I am obliged to answer that there is absolutely none. Their grief at this affects and torments them wonderfully: they almost pine away with sorrow. They often ask if God cannot take their parents out of hell, and why their punishment must never have an end; but they do not cease to grieve, and I can sometimes hardly restrain my tears at seeing men so dear to my heart suffer such intense pain about a thing which is already done and can never be undone."

But the "Larger Hope" has come into the world, and in proof of this there are presented herewith a number of quotations from various broad-minded men who believe in love and light and justice rather than in their opposites.

"Ask any tolerable instructed Christian person and his instinct will respond what every teacher of the Church everywhere knows to be the truth. Ask him, Will any soul be lost, heathen, idolater, heretic, or if any form of hereditary unbelief or misbelief, if in good faith he was what he was, living up to the light which he had, whencesoever it came, and repenting where he did amiss? All Christendom would answer you, God forbid!"—Dr. Pusey. (1800.)

"The way of return to God is closed against no one who does not close it against himself; therefore, those who have not yet closed it against themselves, in that the means of salvation, the redemption in Christ, has yet not been offered to them, will indisputably hereafter, when beyond the bounds of this earthly life, be placed in a condition to enter upon this way of return to God if they choose. And this, of course, also refers to those to whom, although belonging to the outer sphere of the Christian Church, the real nature of the Gospel has nevertheless not been presented; indeed, we may venture to hope that between death and the judgment of the world many deep misunderstandings, by which numbers were withheld from the appropriation of the truth, will be cleared away."—Dr. Julius Muller, (Quoted in Clark's For. Theol. Library vol. 2, page 483.)

"My belief is that in the end there will be a vastly larger number saved than we have any conception of. What sort of earthly government would that be where more than half the subjects were in prison? I cannot believe that the government of God will be like that." \* \* \* Rev. Dr. Guthrie in Life, p. 511. (1803—1878.)

The Rev. Arthur Chambers of England printed a book called "Our Life after Death," in 1894. The following quotations are from the 1902 edition of that work:

"The view which has obtained currency in the past, and which is still entertained by a large number of Christians, is, that our Lord's work of saving souls is absolutely restricted to this Earth-life; so that, when once the breath has departed from the body of a person who may have died without a saving knowledge of the truth, his doom is fixed. No matter how unfavorable his lot may have been in this world; however unfortunate his environment; however small his chances compared with those of others, according to some, it makes no difference. What he will be for all eternity is determined by what he is at the moment of death. And the irresistible logic of this merciless conception is to make Death the hurler of ninety-nine out of every hundred persons into a hopeless perdition."

"No one abreast with the religious thought of the day will deny that this truth, concerning the saving work of Christ beyond the grave, is silently, but surely, forcing itself upon the minds of men of all schools of thought in the Church. To many it has

come as a gleam of cheering sunshine to scare away the dark shadows lurking in the theology of the past.\* \* \* The faith of thoughtful men has been assailed and threatened by ugly doubts and questionings about God and God's goodness, and the recognition of this truth has answered their doubts and kept them to their Christian moorings, and so saved them from drifting out upon the troubled sea of unbelief. To many it has seemed little short of a fresh revelation from God. And yet it is no new truth; it is as old as the Gospel itself. It is so much a part of the Gospel, that were it shown to be otherwise, for many that Gospel would cease to be a Gospel at all."

"Now if we adopt the idea that the work of salvation is restricted to this side of the grave; if, in other words, the hope of redemption for the unsaved dies when physical dissolution overtakes them, we are driven, perforce, to admit that the Church's mission does not extend beyond this world. Although she herself, in the persons of those who constitute her, is partly in the Earth-life and partly in the Intermediate-life, yet she can do absolutely nothing for the vast majority who have crossed the border-line which divides the seen from the unseen.

"The following illustration will serve to show the unreasonableness of the idea: Suppose that a king of unbounded sympathy and unlimited resources formed in one part of his dominion a great society for the alleviation of distress which existed among his subjects. Imagine him, without either breaking up the society, or indicating that the work is not to be continued, removing the greater number of its members into another district of his empire, where distress is even more widespread than in the locality where they had hitherto been stationed. What should we say if it were told us that the great Society does nothing in the way of relief, except in the smaller of the areas of suffering? Why weaken the good work by taking away so many of the members from a place where they are so badly wanted, and placing them in a spot where, although there is plenty of scope, they must not labor for the cause! And yet that is the light in which the mission of the Church of Christ is regarded by many.

"It is appallingly dreadful to imagine that the greater portion of our fellow creatures have gone unsaved into the Unseen-life, and will be lost, because no one has told them of their Savior, or because preachers and teachers have misrepresented His Gospel.

"We tremble to think about it, and yet, at the same time, we are so constituted that it is difficult to acquire that tone of unthinking religionism which alone can save us from drifting either into infidelity, melancholy, or insanity.

"But everything is changed by the thought that Christ's Church is preaching her Master's Gospel in the Intermediate-life. The sense of unsatisfactoriness vanishes as a vision of possibilities looms into view. Be the earthly environment of men as

black and as unpromising as it may be, behind it is the sunshine of God's love and fairness, and the fact that at the Great Consummation—the "Restitution of all things"—there will be no creature to whom salvation has not been preached.

"We do not deny a future punishment for sin; but we differ very fundamentally from those who regard it in the lurid light of the doctrine of Undying Woe. On this point, they and we are at the opposite poles of thought. They view it as vindictive, hopeless, and everlasting; we, on the contrary, are convinced that it is *fatherly, remedial, and terminable*. The difference is enormous. Are they, or are we right? If the assumption is correct that the door of Divine love and mercy is forever closed and barred against the sinner when he departs this life, and that the judgment overtaking him in the World Beyond will be irremedial and final, then, the deduction as to *post mortem* evangelization and recovery cannot stand. In that case a preaching of Christ's Gospel (to the dead) would be useless, or worse.

"On the other hand, if all God's future punishments be Fatherly and remedial, as we in the light of the Scriptures correctly translated believe them to be, then, assuredly, the thought of the preaching of the Gospel after death will commend itself to our reason as being both fitting and propable. Yes, and the thought will be as a glorious ray of Divine sunlight dispersing that black cloud of blank hopelessness that has for centuries made gloomy and depressing the religion of Jesus."

In 1877 the Rev. Frederic W. Farrar, Dean of Canterbury, preached five sermons in Westminster Abbey. These were published later under the title "Eternal Hope." Because of their radical departure from the commonly accepted doctrine of no hope after death, they aroused much discussion. From the many splendid utterances contained in that volume the following are taken:

"How any man with a heart of pity in him—any man who has the faculty of imagination in even the lowest degree developed—can contemplate the present condition of countless multitude of the dead and of the living viewed in the light of such opinions;—how he can at all reconcile them either with all he learns of God and of Christ in Scripture and by inward experience; how—as he walks the streets and witnesses the life in our great cities—he can enjoy in this world one moment of happiness however deeply he may be convinced of his own individual salvation—is more than I can ever understand."

"It is revealed to us that 'God is love'; and that 'Him to know is life eternal'; and that it is not His will that any should perish; and that 'as in Adam all die, even so in Christ shall all be made alive'; but how long, even after death, man may continue to resist His will;—how long he may continue in that spiritual death which is alienation from God;—that is one of the secret things which God hath not revealed. But this much, at any rate—



that the fate of man is not finally and irreversibly sealed at death, you yourselves, unwittingly, perhaps, but none the less certainly admit, and declare, and confess, every time you repeat the Apostle's Creed, that Christ descended into hell. For the sole passage that proves that article of the Creed is the passage in St. Peter which tells us that 'He went and preached to the spirits in prison, which sometimes were disobedient.' St. Peter in my text tells you in so many words that 'the Gospel was preached to them that were dead,' and if, as the Church in every age has held, the fate of *those* dead sinners was not irrevocably fixed by death, then it must be clear and obvious to the meanest understanding that neither of necessity is ours."

Dean Farrar summarizes his belief regarding this matter in the following statements, found in his work, "Mercy and Judgment" which was published later (1881) in reply to his critics:

"I believe that man's destiny does not stop at the grave, and that many who know not Christ here will know Him there.

"I believe that 'in the depths of the divine compassion there may be opportunity to win faith in the future state.'

"I believe that in the hereafter—whether by means of the 'almost sacrament of death' or in other ways unknown to us—God's mercy may reach many who, to all earthly appearance, might appear to us to die in a lost and unregenerate state.

"I believe that punishment (for sin) is effected, not by arbitrary inflictions, but by natural and inevitable consequences, and therefore that the expressions which have been interpreted to mean physical and material agonies by worm and flame are metaphors for a state of remorse and alienation from God.

"I believe that among the punishments of the world to come there are 'few stripes' as well as 'many stripes', and I do not see how any fair interpretation of the metaphor 'few stripes' can be made to involve the conception of endlessness for all who incur future retribution.

"I believe that Christ went and preached to the spirits in prison, and I see reason to hope that since the gospel was thus once preached 'to them that were dead', the offers of God's mercy may in some form be extended to the soul, even after death.

"I believe there is an intermediate state of the soul, and that the great separation of souls into two classes will not take place until the final judgment.

"I believe that we are permitted to hope that, whether by process of discipline, or enlightenment, or purification, or punishment, or by the special mercy of God in Christ, or in consequence of prayer, the state of many souls may be one of progress and diminishing sorrow, and of advancing happiness in the intermediate state.

"I believe that there will be degrees of blessedness and degrees of punishment or deprivation, and I see reasons to hope that

there may be gradual mitigations of penal doom to all souls that accept the will of God respecting them.

"I believe as Christ has said, 'that all manner of sin shall be forgiven unto men, and all their blasphemies, however great they shall blaspheme' and that as there is but one sin of which He has said that it should be forgiven neither in this acon nor in the next, there must be some sins which will be forgiven in the next as well as in this. \* \* \*

"I believe that to be without God is 'hell'; and that in this sense, there is a hell beyond the grave; and that for any soul to fall even for a time into the condition, though it be through its own hard impenitence and resistance of God's grace, is a very awful and terrible prospect; and that in this sense, there may be for some souls an endless hell. But I see reason to hope that through God's mercy, and through the merits of Christ's sacrifice, the great majority of mankind may be delivered from this awful doom. For though, according to the scriptures, I know not what its nature will be, or how it will be affected,—

"I believe in the restitution of all things; and I believe in the coming of that time, when, though in what sense I cannot pretend to explain or fathom, God will be all in all."

## EXTRACTS FROM SCOTTISH RECORDS.

BY GEORGE MINNS, ENGLISH GENEALOGIST.

Most of the earl yrecords of Scotland have been lost or destroyed. The Charters of King Edgar, 1098-1106, have survived as well as a few Inventories of documents preserved in the King's Treasury at Edinburgh, dated 1282-1291, Monastic Chronicles, etc. The Inventories prove that a considerable accumulation of records was extant at the time King Edward I, in 1291 took charge of them, and removed them to Berwick. It is asserted that none of these ever found their way back again, having been either lost or wantonly destroyed; and this seems to have been the fate of a very large number of records accumulated in the succeeding centuries. Certain it is that when Holyrood Palace and Abbey were burnt in 1544, the Chancery Records of Retours perished in the conflagration. After the Restoration in 1660 an order was made for the documents which had been removed to London about the year 1650, to be returned.

Unfortunately one of the vessels conveying them foundered, and many hogsheads filled with writings went down with it. Later—in 1700 and 1720—fires consumed many others. Thus have disaster upon disaster befallen Scotland, and robbed her of an untold number of precious archives, to say nothing of other losses

consequent upon war, riot and neglect within her borders. Notwithstanding all this, there remains a vast store-house of treasures claiming the attention of the genealogist and historian in the various offices and departments of the government, and in the principal libraries. The following will give an idea of some of them:

Acts and Decrees, from 1527; Books of Council and Session (Bonds, Deeds, etc.) from 1554; Deeds of Entail, from 1688! Exchequer Records, from 1326; Records of Retours (Services of heirs) from 1545; Register of the Great Seal (grants, warrants, writs, etc.) from 1315; Sasine Records (relating to heritable property) the earliest refers to Aberdeen Shire, from 1599, the other counties from various dates in the 17th century; Teinds (tithes) from 1629—but imperfect before 1700; Testaments, the earliest are those of Edinburgh from 1514.

To the genealogist, the Books of Council and Session, and the Sasine Records are considered most important.

There are several hundreds of volumes of Sasine and Council records, all apparently of a bulky nature, and filled with writings. No indexes are extant to any of the earlier ones, but those of a later date have printed indexes as they are in constant need of searching for legal cases. I was informed that an index to the remaining volumes was in preparation which will occupy many persons for an indefinite period—probably a great many years—before it is completed. Until then the task of searching them must be a long and laborious one. One of the Sasine books examined was a large folio of 524 closely written pages—partly Latin and partly English—which embraced a period of three years only. Fortunately there are Minute Books, which in the briefest manner possible give the names of persons and of the property affected under date: these are a considerable aid to the searcher and save much shifting and scrutiny of books which might possibly contain nothing of particular interest to him.

The following are from the Minute Books (1661-1688) "Of the Seasines (also written Seasinges), Reversions and other Wreits that are Registered in ye (number) book of the New particular Register of the Shirrofdomes of Aberdeen and Kincardine."

1663, Jan. 1. James Meldrum, of Kirkcoun and Kirkcoun Gill of Auchterles. (fol. 172.)

1663, Jan. 1. James Murray, of a tenement in the town of Turreff [again in 1670.] (fol. 175.)

1663, Jan. 1. George Meldrum and his spouse, of the lands of Auchinverbe (fol. 232.)

1663,—John Meldrum, and his spouse, of the Sun Plough of the Land of Tillicarne. [This alludes to land on the sunny side of the hill. See Sep. 1667.] Mr. William Meldrum of the lands of Maynes of V dock.

1664,—Isobel Meldrum, of the lands of Dorsail.

1665, Oct. John Cameron of the lands of Inner Nonghtie and Uthers.

1666, May. Walter Robinson, of the lands of Newburgh.

1666, June. George Meldrum and his spouse, of the lands of Auchiony and Pycktillun.

1667, May. John Robertstone, of the lands of Tillquhourie and pertinents.

1667, July. John Meldrum, yor. [younger] of Templeland, of the sonne [sun] lands and pertinents. Later, "Of lands of Kirkhill."

1667, Sept. Mr. William Tailzeor, of the lands of Easter Micraes, etc.

1667, Sept. John Turner, of ane Oxgate of land of Birsbeig and pertinents.

1667, Sept. James Gregory, of the shadon half of Over Comistie and perts.

1667, Oct. Gregor McGregor, of the toun and lands of Auchaleter, etc.

1670, Jan. Alexander Rotsone and his spouse, of a tenement in Peterhead.

1670, July. James Murray in Drumathe, of the lands of Deidman Foord.

1670, Aug. Thomas Meldrum of Stroguharrie and Elizabeth Lumsden his spouse, of all and haill the toun and lands of Stroguharrie.

1672, Jan. Jean and Anna Murray, Laull [lawful] daughters to James Murray in Turreff, of one tenement of land ther. [See 1663].

1672, June. Discharge of the Reversione Thomas Meldrum of Stroguharrie, of the lands thereof to Walter Forbes of Blacktoun.

1672, June. John Rotsone, minister at Auchterhouse, of the lands and milne of Denend.

1672, Nov. John Robertson in Fraserburgh and his spouse, of ane half Tinemt, there.

1673, Jan. James Meldrum of Hiltoun, of the meadow of Blackvack.

1673, June. Helen Paton, relict of Mr. William Youngson minister at Durris and hiz son, of ane @ rent furth of the milne of Glencomstoun.

1673, June. Renunciation—To John Robertson of Foules be John Gordon of Westerfour.

1674, Oct. William Rotson, of the lands of Turduff, and miln of Tiffrie.

*Second Volume of Seisins 1687-1704.*

1688, July. Mr. Alexander Menzies of Kinmundie, in fa-



vours of Charles, Margaret, Catharin and Jean Menzies, of ane @rent of 160 lib. out of South Kinmundie and Drumlagair.

1691, Mar. Jean Pittendrick, daughter to Adam P. in Ardieharell, off ye croft of land in Krumindee called ye Crewcroft.

1692, Nov. Anna McPherson, lawful daughter to John M. of Dalradie on the Lands of Allanaquheith. Begg, Craggin, and halfe of Keanidallach. Regrat ye sd 22 Nov. 1692.

1692, Nov. Jon Guthrie of Kingedward, To John Gordone now of Castelltoun somtyme designed Myrietoun written on ye Back of ane Reversione Granted to ye said John Gordon. To ye said John Guthrie prnted [presented] by Adam Gordone of Inverebrie of the lands of Castelltoun of Kinedward Castell Lightengreen Auchmull and milne of Kinedward.

### *Deeds of Council and Session.*

These were recorded at three different Courts, known as Dalrymple's, Durie's, Mackenzie's Courts. In consequence of this a good deal of matter will probably be found repeated in one or the other; and the difficulty of finding a particular entry referred to in the Minute Book without the aid of an index is obvious. It is often necessary to search all three. There are 4 volumes of Minute Books covering the period 1684-1707. The first Book (Dalrymple) merely give the names of the principal parties to deeds etc. as: Caldwell to Wallace, Laing to Ramsey, and so on for the whole period. This volume concludes with "Licets" -1663-1684, repeated verbatim by one of the other Courts. In some cases the given name and location appear in the latter.

1682, Nov. 15. Bond. Clerk to Fotheringham of Powrie.

1682, Jan. 1. Bond. Macdonald of Morar—to Ingle's and spouse.

1683, Feb. 6. Discharge. Colin and Roderick MacKenzie senior and junior, of Redcastle—to Ludovick Grant of Freuchie.

1683, Feb. 6. Discharge. Wilson, factor for Peter Pallat—to Duncan Forbes, senr. and junr. of Culloden.

1683, May 28. Contract. Sir George Mackenzie of Tarbet to Bartoun.

1683, Nov. 2. Contract of marriage between William Moary and Jean Moary.

1684, Feb. 12. Obligation. Halyburton of Waterybutts to Henderson.

1684, Feb. 14. Alexander of Corslays to Galloway.

1684, Mar. 25. Bruce of Blairhall to Robinsone.

1684, June 18. Bond. Orrock of Balram to Paterson.

1684, Nov. 4. Contract of marriage between Andrew Currie & Elizabeth Watson.

The Second Minute Book (Durie) like the first contains very little more than the two surnames of the parties for reference. The

third Minute Book (MacKenzie—Mr. John MacKenzie. Clerk of the Session 1690-4.) records the following marriage contracts:—

- 1690, Jan. 3. Ro. Hay and Geils Brisbane.
- 1690, Feb. 13. Wm. Dounie and Isabell Dainzell.
- 1690, Feb. 24. George Ramsay and Jane Ramsay.
- 1690, Mar. 14. Jo. Rattray and Margaret Small.
- 1690, May 16. Da. Stephen and Elizabeth Cockie.
- 1690, June 20. Al. Naughtie and Elizabeth Lindsay.
- 1690, June 25. Jon. Gordon and Anna Allardes.
- 1690, Sept. 23. Ard. Alexander and Marjorie Melving.
- 1690, Dec. 2. Ja. Richie and Margaret Johnston.
- 1690, Dec. 29. Will. Bruce and Kath. Shaw.

The fourth Minute Book (MacKenzie) begins Jan. 1, 1700, and concludes July 31, 1707. It gives a large number of names of those who were writers to the Signet Office. Edinburgh.

1703,—Taken out of the Register by me, William Don, writer in Edinburgh. The principal Bond granted be Sr. Alexander Enstruther of New Wark to Robert Rutherford of Fairnike, writer in Edin.

1703, Jan. 19. Received by me, Alexander Montgomery Officer to the Bank, the Protest presented by David Spence at the Instance of Mr. David Drummond there, to the Bank agt. George Viscount of Tarbat.

1703,—Richard Jackson, of Brisbane, writer to the Signet. Mr. David Ramsey, writer to the Signet.

1703, Feb. 20. George Stirling, wryter.

1703, Feb. 23. John Riddick, residenter in Edinburgh, writer.

1703, Mar. 12. Taken out of the Register by me, James Flemying of Rathobayes—The prinl. Bond granted by me, to Mr. Thomas Ackman, writer.

1703, Mar. 23. William Fotherinham, servitor to Mr. Jon. Buchanan writer on Edin.

1703, May 8. John Marshall, servitor to Patrick Scott, writer.

1703, June 30. Wm. Bell. Clerk of Linlithgow.

1703, July 6. James Blackwood, merchant in Edinburgh. Ye Prinl. Bond granted be patrick Lyon of Kers to Mr. Robert Blackwood merchant there.

1703, July 11. James Nasmyth. Depute Clarke of Edin.

1703, Aug. 17. Robert Brysone servitor to Daniel Simsone wryter to the Signet—Bond granted be David Earle of Northeske to John Marr. Younger, Skipper in Dundee, James Broun and John Stevenson, Maltmen, Burgesses of the said Burgh.

1703, Oct. 27. Alexander Brown, mercht. in Edin. Bond granted by Jon. Campbell of Glenlyon to me, John Ker, sevitor to Patrick McDowell, wryter in Edin. Bond granted to Major Alexander Douglas of mentone.

1703, Nov. 15. Taken out of the Register by me, George Clark, mercht. and ane of the late Baillies of Edin., and Robt. Watson, mercht, in Edin.

1704, Mar. 2. Live. Coll Jon Erskin, Govr, of Dumbarton. Bond granted by William Robertson of Glednay, Mr. William Thomas writer to the Signet to Sir John Clerk of Pennycook.

1704, May 22. Alexander Patersone, writer in Edin. Bond granted by Thomas Bethan of Tarbatt. Alexander and Thomas Brucis, law—sons to Alexander Bruce of Broomhall to Mr. David Dewar of Balgonie.

1704, Ap. 28. George Keith servitor to Thomas Pringle writer to the Signet.

Other writers who sign their names to the various contracts and deeds during the above period, all presumably of Edinburgh are:—

1703,—John Alexander, Edin; James Baird; Robt. Cleland; James Carstairs; Patrick Edgar, in Edin; Alex. Horsbough, Edin; George Gordon, Edin; Henry Govan, in Edin; Rodger Oswald; John Stewart; Walter Tailzeor, in Edin; Robert Watson, in Edin. 1704,—John James; Alex. Milne.

The above items taken (for the most part) at random, and covering but a very limited space of time, give only a faint idea of the amount and kind of information which can be gleaned from this particular class of records if followed up assiduously. Not the least important feature about them is, they enable one to trace the descent of property from generation to generation, and point the way to other legal documents where additional information can be gained, for in matters of inheritance one may be quite sure that the subject was gone into thoroughly, so that none but the rightful heirs should possess the land of their fathers.

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“Be it not unordained that solemn rites  
 Within the circuit of those Gothic Walls,  
 Shall be performed at pregnant intervals;  
 Commoration holy that unites  
 The living generations with the dead.”

—From Wordsworth's Ode, “Poems of Imagination,” XLV.

"WHAT'S IN A NAME."

From a discourse delivered by DR. JAMES E. TALMAGE in the Tabernacle,  
Salt Lake City, Utah, July 13, 1913.

There are people who think very little importance is to be attached to a name. I remember that one who has been called the chief of English bards put the question in impressive form: "What is in a name?" said he. "That which we call a rose, by any other name would smell as sweet." And a poet of later day has replied:

"Though a rose would be sweet were it not called a rose;  
Though error styled good would our peace still oppose;  
Though gall would be bitter were honey its name;  
And mouse christened bear would be mouse just the same.  
Yet who has not felt the strong power of a word.  
The magic that thrills us when some names are heard."

The names that possess that magic power are those that have been made to stand for something, to represent the good, the great, and the grand. I find that the Lord has been particularly careful in the matter of his use of names. Too often we look upon a name as a mere designation by which a person, a thing, an object, or even an abstract conception may be distinguished among others of its kind; and for that purpose a number might well serve; but a title is understood to convey the thought of official position, delegated power, rank, authority, or achievement. The old Romans were in the habit of giving several names to one person under certain conditions. The first, the *praenomen*, was the individual name of the person, corresponding to our given name. The *nomen* was the name of the gens or family group to which the person belonged. The *cognomen* was the name of his particular family branch; and to these they oft times added the *agnomen*, which was a name given in later life in recognition of achievement, character, power, or accomplishment—a designation of something notable that had been worked out by the individual himself. The *agnomen* might be understood to be distinctively a title.

We oftentimes give too little thought to the meaning of the names we confer; even those we give to our children are frequently bestowed with little thought as to fitness; but we have consolation in the promise that to each of them, if faithful, a name shall be given by the authority of God at the judgement time, which shall be a name conveying all that names given of God do convey—power and authority.

I am thankful that nicknames are only such; very glad that the nicknames bestowed in life, to individuals, to systems, to organizations, and to parties, not alone to churches, are nicknames only;



I would be sorry were they always deserved. And yet, you know, nicknames are sometimes sanctified by effort and achievement so that they become titles of honor. Why, the very word Christian was conferred as a nickname at one time. You know how it was hurled at the disciples in Antioch—followers of the Christ, Christians, they were called; and into that name was put all the venom that hatred could impart; yet the followers of the Christ have taken it up, and today they feel that one thing only is greater than to be called a Christian, and that is to be a Christian in very deed.

I am thankful that there is a difference between reputation and character; for, again I say, individuals, parties, systems, principles, organizations and churches are oftentimes given a reputation which is strictly foreign to their character, thank God. Reputation may be said to be what men and women think and say of us. Character is what God and angels know of us. A man can afford to have his reputation attacked, painful though the experience may be, injurious though it may prove to him, temporarily; but if his character be justly assailed, he has more reason to be regretful and sad.

Not long ago I read a dispatch telling of an attempt at burglary in a great jewelry establishment. The burglars seemed to have been well skilled in their nefarious business. They had secreted themselves in the building during the day, and then after officials and employes had gone and the shades of night had fallen, they set about cutting their way into the strong steel safe where were stored the gold, and the silver, and the almost priceless jewels of the company. It was an up-to-date safe, modern in construction, excellent in quality; and the burglars had to work the whole night through, with their drills and their saws, before they could apply the explosive by which at last the great door was blown open. It was then near morning, and lo they discovered, after they had accomplished all this, that inside was another safe, stronger, harder, more secure than the outer one. I said to myself as I read the account, how like reputation and character are those two safes. Though enemies be able to cut through the outer wall of reputation, if it be an honest man, a man of God, whom they are assailing, verily shall they find an inner armor that cannot be broken nor marred.

I am not sure that we all understand our own characters. Indeed I am rather inclined to think that some of us are not on as good visiting terms with ourselves as we ought to be. I think it would be well for us to talk with ourselves sometimes and take stock of our condition. You may call to mind Doctor Holmes' story of his friend John. He said: "I like my friend John. He is an interesting fellow. By the way, there are three of him. In the first place there is the John that John knows. In the second place there is the John that John's friends know; and he is a very different John from the other one; and in the third place there is

the John that only John's God knows." So you see that when we are alone we need not be in solitude; there are two others of us to talk with; and if that conversation and self-communion be conducive to character building, to the uplifting of the soul, it were well that we be alone oftener than we are.

A good name is a thing to be prized, but it is not the greatest thing after all; for the name may be expressive of reputation only, while the character may be wholly superior thereto. A good name is more to be desired and chosen than great riches, and if it be kept untarnished it shall be a man's perpetual badge of honor and shall glorify his memory; but I thank my Father in heaven that not everybody who has had a bad name on earth shall wear it through eternity. We are in the habit of giving a name to a thing and remember only the name. I heard a distinguished member of the National Educational Association say, years ago, at one of the meetings of the Department of Superintendence that about all that was required to damn a good principle in the eyes of men today is to give it a name; for as soon as it has a name it is subject to misinterpretation and ridicule, and many are apt to flaunt the name, knowing but little what it expresses, with the result that the principle for which it stands is brought into disrepute.

We are in the habit of doing up our knowledge in little packages and storing them away upon the shelves, like goods in the store; we read the label and are content; but, ah, so often the label is but partially expressive, and sometimes it is wholly wrong. We sometimes see a package labeled "food" and we buy it expecting something that shall nourish and build up the body, but find we have only purchased a stimulant, a poison that shall for the time exhilarate and then eternally depress the soul. Sometimes we pick out a package labeled "happiness" and pay a good price for it; then, when we open it we find that we have bought a very inferior brand of pleasure, often with a stench that is sickening. We would better look inside the package before we buy; better consider what the name covers before we praise too loudly or condemn too hotly. When a name has acquired a bad reputation people think that the man, or the community, or the system represented by that name is wholly bad, when the reputation of the name only was bad—not the character of the subject.

The names given of God to men are important. One of the earliest instances we have is the name prescribed for the first child of Abraham. Do you remember how Hagar, who by the way was a plural wife of Abraham, left her husband's roof and went out into the desert because of a real or fancied grievance against Sarai, the other wife? She threw herself down in the desert in despair, and as she prayed she became conscious of the presence of a visitant, an angel sent of God. He gently chided her for having run away, and bade her return and submit herself to the control of her mistress; for, be it remembered that she was a bondwoman, and

in that day the law governing bondpeople was very explicit and strict; and though I cannot believe that God or his angel sanctioned slavery, on this occasion the angelic messenger certainly took cognizance of the law of the land and sent the woman back. But before she went he gave her a promise; for he had come, he told her, to give a blessing; he said in effect: You shall become the mother of a son, and that son shall grow up to be a wild man. He shall live in the desert in tents; he shall have no permanent abode. His hand shall be against every other man, and every other man's hand shall be against him." It would seem, would it not, that this was the very opposite of a blessing? But that was not all. "And," said he, "when that child is born, you shall call his name Ishmael." Aye, what is in a name? Wherein lay the blessing? Ishmael—Why, it was a name given of God. Think what it means. "Ishmael" signifies, "God shall hear him when he calls." O, what greater blessing could that prospective mother want? God shall hear him! What though he lived in a tent; what though he wandered from place to place, throughout all the days of his life; the God of heaven had promised and had sealed his promise with the seal of a name, that his ear should be open to the cry of that boy. The Ishmaelites, the Arabs, tell the story in their black tents until this day; they hold to that promise and call upon Allah with faith and confidence like loving children.

Passing over the centuries, I call to mind another instance in which the name of the individual was prescribed before birth. You remember when Zacharias, the priest belonging to the course of Abia, stood in the holy place, in the temple, on an occasion to him very solemn; for the privilege of there standing and offering incense in the course of the daily service rarely came to any one priest more than once in his life. At the solemn moment when he was officiating in the very highest function and office of his priesthood, an angel appeared before him, and among other things promised him that his wife, Elizabeth, should bear him a son, and he added, "Thou shalt call his name John." You remember how Zacharias, the priest, manifested a feeling akin to doubt. It was such a wonderful thing. His wife was old, and he also, and they had given up all hope of children; but to receive the promise from the lips of an angel and to have the very name prescribed seemed to him so wholly wonderful that he asked some proof or evidence of the angel's authority or power. The angel gave him a sign, in these portentous words: "Thou shalt be dumb and not able to speak until the day that these things shall be performed." Straightway Zacharias lost his power of speech; and when he came out in front of the curtain dividing the general assembly place from the holy place, there to pronounce the benediction, he could only raise his hands and motion to the people. No word came from his mouth. Well, in course of time the boy was born, and in accordance with custom the people gathered on the eighth day, the fam-

ily and friends, to celebrate the circumcision of the infant and the bestowal of a name. They came together rejoicing. The grandmothers, possibly also the sisters, the cousins, and the aunts all had something to say as to what name the boy should receive. Well, they decided that he should be called Zacharias, after his father Zacharias; but his mother, Elizabeth, said: "Not so; but he shall be called John." They protested and said: "None of your folks are called John; none of his father's folks are called John." Incidentally, in passing, I would say that that seems to me a very good reason why he should be called John, so that he would have a name of his own. But the dumb father made signs to them to bring writing materials, and when they brought him the tablet of wax and the stylus, he wrote, "His name is John." Then his own lips were opened and he burst forth with a song of thanksgiving and joy. Well, you may say, Why all this fuss about naming a baby, and only John at that—a very common name, quite as common then as now. Do you know what the name means, you Johns here present? I will hazard an opinion there are some Johns in this congregation. What does it mean? John means "the gracious gift of God." That was a name fittingly bestowed upon him who came foreordained and foreappointed to be the forerunner of the Christ, to prepare the way for the coming of the Savior and to cry repentance in the wilderness.

The name of the Savior of mankind, the earthly name by which he should be known among men, was prescribed before his birth. Gabriel, who made the enunciation to the virgin, told her that when the child was born he was to be called *Jesús*. Now, Jesus was just as common a name in that day as John, or James, or Thomas, or Henry today, but "Jesus" means "a savior." He was also to be called Emanuel, which means "God is with us." The terms "Christ" and "Messias," or as Anglicized and used by us, "Messiah," are distinctively titles meaning "the anointed one."

Then it may be noted that in conferring names, parents are sometimes thoughtless or may not know what the selected name means. They may not know, when they name that boy Paul, a pretty babe, that he is going to grow up to be a giant among men. Paul means a little fellow; and yet we find it borne sometimes by men above the average stature. It may seem strange that another pair of fond parents will name their only child Thomas, when Thomas means one of a pair of twins. I say we take too little thought of what common names mean, and very little as to their significance in the particular bestowal; and hence there seems to be some good common-sense reasons for the Roman practice of giving an agnomen later in life, a name that the child had earned, or that the man had won.

There are instances of record, as every student of the Scriptures knows, of names having been changed when they were not suitable. You remember when God made his covenant with Abram,



he changed his name. Now "Abram" had quite a distinctive and distinguishing meaning; it meant "a high and mighty one," but when the Lord of hosts made his covenant with Abram and promised him that his descendants should be so numerous that though you could count the grains of sand upon the seashore, or the stars in the heavens by night, you should not count his posterity, he had to give him a title worthy of his rank, and therefore he said: "Neither shall thy name any more be called Abram, but thy name shall be Abraham." Now, Abraham means "the father of a multitude of nations." So when Jacob prevailed with God and in his prayer for a blessing succeeded, what blessing was conferred? The heavenly visitant said to him, "What is thy name?" Jacob told him; and you know from the circumstances of Jacob's birth that the name had not been given as any particular honor. Then said the angel, "Thy name shall be called no more Jacob, but Israel." "Israel" means "a prince who has prevailed with God."

It is not only men who have had their names changed. You remember the wife of Abraham, Sarai. Her name was of good significance; it means "God is the prince;" but when the promise was made that she should be the mother of Isaac, the patriarch who would succeed his father under the covenant, it was fitting that her name be changed, and that she receive a title indicating that she was to be the mother of that personage of promise and of royal degree. So, by the power of heaven, her name was changed from Sarai to Sarah, the good old name as we have it now; and what does that mean? "Princess"—not simply one who believes that God is the prince, but one who is a princess, in her own right. The patent of her royal state was given in her name.

You remember that Jesus changed the names of some of his followers. Simon, the fisherman, had a name that was quite honorable; it means "one who listens, one who hears," carrying the thought of wisdom and prudence, but when Jesus met him and recognized him he said: "Thou shalt be called Cephas," which in Greek is Petros or as we put it, Peter, "the rock." And James and John, the sons of Zebedee, were called the sons of thunder, "Boanerges." Well, if it be thus important that the name be given aright, have we not reason to be thankful that the Lord has promised unto all who are faithful that if their names are not suitable they shall receive other names that are. I call to mind the promise uttered through the mouth of Isaiah, recorded in the sixty-second chapter. The Lord says, speaking of his people whom he called Zion:

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

“Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hands of thy God.

“Thou shalt no more be termed Forsaken ; neither shall thy land any more be termed Desolate ; but thou shalt be called Hepzibah, and thy land Beulah ; for the Lord delighteth in thee, and thy land shall be married.”

“Hepzibah” means, “My delight is in her,” and “Beulah” means “one who is honorably wedded.” Such is the promise to the people and to the land, and great it is.

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## DAVID PETTEGREW.

BY STELLA PAUL BRADFORD.

The greater part of this sketch is taken direct from the autobiography of David Pettegrew which thus begins :

“In the year of our Lord and Savior, Jesus Christ, eighteen hundred and forty, I, David Pettegrew, commenced to write somewhat of a history of my life.

“I was born in the town of Weatherfield, Windsor County, state of Vermont, 1791. My father, William Pettegrew, was born in the town of Woodbury, Connecticut, in the year 1752. My Grandfather, Alexander Pettegrew, emigrated from Scotland to New England. All I know of him is what I remember hearing my father say of him. He was a soldier in the old French War. He had two sons, William and Stephen.

“My father was a soldier in the Revolutionary War under the great Washington. He had four sons—Daniel, Nathaniel, David, and Nathan, and also three daughters—Betsy, Lydia, and Sally. My mother died and my father married again and had four sons—John, Thomas, Alden, and William, and one daughter, Mary. My father died in 1816.

“I married Elizabeth Alden, daughter of John Alden of Claremont Co., New Hampshire, and myself and wife, with my brother Nathan, started for the West. We arrived at Olyann and purchased a boat and descended the river Ohio to Cincinnati, Ohio, where we lived four years, and then I moved to the state of Indiana, where I lived until the year 1832.

“We had born to us eight children. The names of my sons are David Alden, Hiram King Solomon, James Phineas, and George Fredrick. The names of my daughters are Lucy Ann West, Betsy Ann Nixon, Caroline Keziah, and Lydia Louise.

“My father was a traveling preacher of the Methodist Church, and I thought that church was nearest correct of any ; therefore

we applied to them and were soon organized into a class in our neighborhood, I being chosen class leader.

"I strove to do good according to the light I had. I was exceedingly anxious to know why we could not attain to the same religion as the Apostles, or to the same faith and works. I believed there was but one right way, and I was much troubled concerning that matter.

"On the first day of the year 1832, as I was reading in my room before prayers, some person knocked at my door. I bade him enter, and behold it was a man with whom I had had some acquaintance years before, whom I considered a just and good man, but not very intelligent. I enquired what was the news and which sect was doing the most in the cause of religion. He answered that the Methodists, he thought, were doing the best of any. We conversed awhile on different topics, and at length he asked me if I had heard of a people called the 'Mormons.' I replied that I never had, only what I had read in the 'Christian Advocate,' printed in New York. I there read some slurs about a people that was gathering in the upper part of the state of Missouri, and supposed they were a fit people for the penitentiary. I asked if he knew anything about them, to which he replied he did and believed them to be a good people, and that he had a book of their religion; upon which I asked him to let me see the book, and he handed me the Book of Mormon. This was indeed new to me, and I thought a trick, as he looked upon this book as being as sacred as the Bible."

Grandfather bought a Book of Mormon, read it, and was convinced it was sacred and contained the fulness of the Gospel. He was released from the class in the Methodist Church and was looked upon by his former friends as a deluded man. The minister spent an entire service denouncing the book, and closed by turning to grandfather and telling him to call the neighbors in, take the Book of Mormon and burn it as a sacrifice to old Moloch, and let all witness the sight.

Continuing the record reads: "I saw that my peace and enjoyment were over if I remained at my place of residence. I therefore resolved to change my location. I had heard that the people who believed in the Book of Mormon were gathering in the upper part of Missouri, and thither I was determined to go.

"I offered my farm for sale, and soon found a purchaser, a German, who gave me the price I asked for it, and he also bought much of my other property. My eldest brother, seeing that I had sold my farm and had received the money for it, told me that I was deranged and it was his duty to see that I had a guardian placed over me.

"A few days before my departure I visited Cincinnati, where there was a branch of the Church. On my arrival I found Elders Elias, Isaac, and John Higbee, and from them I obtained some in-

formation and instructions of my future home. That seemed very kind, and these dear brethren helped me to that extent, that I had never received before. I received baptism by the hands of Elder Isaac Higbee, and a letter of recommendation to the Bishop of Missouri.

"We left home on the seventeenth of October, 1832, on board the *Don Juan*, and after five days we found ourselves aground on a sandbar at the mouth of the Ohio River, where we were stopped for five days, the cholera making dreadful havoc amongst the passengers. We then embarked on the *Heroine* and arrived at St. Louis, the Metropolis of the West. I bought a farm in Jackson Co., containing 159 acres.

"My family had not as yet any of them been baptized. My son Hiram was the first who manifested a desire to be baptised, and was, by the hands of Elder Solomon Hancock. Soon after, my wife and several of my family were received into the Church.

"The land which I had bought I consecrated to the Bishop, and he laid it off into seven inheritances, and we strove to live in harmony and righteousness.

"I was at work in my field one day when a man whom I knew cried out at the top of his voice, 'Mr. Pettegrew, you are working as though you intended to remain here!' I replied I had a right to remain on my own land, and he said, 'We will drive you from this county, and we will stop you from emigrating here.'"

On the 8th of November, 1833, grandfather, with many others, was driven from his home, which was burned by an armed mob, led by General Moses Wilson and others whom he knew. Together with six other men who were sick, and eighty-four women and children and sick men, he went south to Van Buren County, where they all took shelter from severe snowstorms in a cave, the sick moaning and the children crying for food and warmth. On the 18th of the same month, they were driven from this retreat, and grandfather went to Clay Co., where he lived three years. He then moved to Caldwell Co., bought more government land and again built a home.

In the fall of 1838 with about sixty others he was incarcerated in the Richmond Jail for several weeks, and in Jan. 1839, was expelled from the state of Missouri under the exterminating order of Gov. L. W. Boggs.

The record continues: "Bishop Partridge sent me word about 11:00 o'clock at night informing me that we must be twelve miles from Far West by daylight. I sprang from my bed, put on my clothes, bade my family farewell, commending them to the care of Almighty God, and in a few minutes we were on our way. We arrived at Quincy, Ill. I here took a job of chopping wood until my family arrived, about the 15th of April, 1839. But in a few days after their arrival, my son Hiram K. S. Pettegrew took sick and died on the 10th day of June, 1839. This was a greater trial



to us than any in Missouri. We buried him in the Quincy burying-ground with a stone at his head and his feet, with the letters H. P. cut by my own hands with an ax. He was 18 years, 6 months old.

"The city of Nauvoo was organized and homes again started. About this time, several sheriffs of Missouri were prowling about Nauvoo for the life of Brother Joseph.

"Brother Joseph then ordered all the elders to put out into the world and preach the Gospel. I said that I would go for one. I therefore took leave of my family, and was soon on my way east in company with Elder Willard Snow. It was Sept. 1842.

"We returned to Nauvoo in May, 1843.

"In the spring of 1844 I received my appointments to the state of New York, where I was much blest in bearing testimony of the truth to thousands of people. They will long remember my white head.

"It was while in this state that the sad news of the death of Brothers Joseph and Hyrum came to us. It was with deep, humiliating sorrow that we learned of the assassination of our two brethren. But we saw many who rejoiced to hear of their death. I returned in December and found peace restored to Nauvoo.

"In January, 1845, I had another mission given to me, again with Elder Willard Snow to the same old states.

"I returned to Nauvoo, and in January, 1846, we were told to make preparations to go west, I was appointed to take command of the third fifty of Capt. Morley's company, and on the 10th day of July, 1846, we arrived at Council Bluffs. Here we found a recruiting officer of the United States Army, asking for volunteers to go to Mexico. President Young asked me to go in the Mormon Battalion. I told him my son, James Phineas had enlisted and it was impossible for us both to go. 'If you both can't go,' he replied, 'I wish you to go as a kind of helmsman.' I understood him and knew his meaning. I returned home and made all necessary arrangements to go to Mexico as a soldier in the U. S. Army, leaving my family in the care of Almighty God."

The hardships the Battalion experienced are almost indescribable. The men walked all the way from Council Bluffs to Los Angeles, most of the time barefooted and on half rations. The only oxen that were killed for food were the ones that were too lean and exhausted to keep up with the march of the men. A number of times they traveled without water for two days, and when they found water it was salty and stagnant.

He still kept a diary. Here it reads: Dec. 18, 1846.—This morning we took up our march for the Gila River. But between us and that place was a vast desert without water, or feed for the mules. We traveled forty-five miles and encamped without water. 19th.—We started and without water, and traveled all day

and part of the night, and encamped without water. We were by this time nearly all of us so weary and fatigued, that we could scarcely get along, the weather being very warm. Towards evening men might be seen lying down on the road overpowered by fatigue and thirst. This day and part of the night we traveled fifty-two miles. 20th.—We traveled eighteen miles and came to a place where some water was lying in pools from the rain, and from the dryness of the soil, must have fallen a good while ago.” On Christmas day, without food or water, they traveled twenty-five miles and camped at night without finding water.

They were jeered at by some petty officers, because their Prophet had been killed and they themselves were fleeing to the unknown West when the government pressed them into this service. Grandfather was Commissary Sergeant, and continued in that office until they reached California. They were on the march from July 1846 to May 1847.

The journal continues: “We were honorably discharged on the 16th of July, 1847, and on the 22nd of July, we organized ourselves into companies of hundreds, fifties, and tens, with five-hundred animals, and began to move off; and a happier set of men, I never saw. We arrived in Great Salt Lake City in September. I was advised to stay here while the others went on east to Kaneshville, where they arrived December 16th, 1847, having covered a distance of 2,700 miles from Los Angeles, California, to Kaneshville with the same animals.

“In the spring of 1848, I made two hundred grindstones, which were much needed here and found a ready sale.

“About the first of June, 1848, the High Council wished me to take charge of the grain-fields, or be field guard, which I did, finding my own horse, at \$1.25 per day. This I followed until fall, when I heard my family were coming on, when I started back and met them at the Big Sandy. I found them all well except my son George Fredrick, who died March 26th, 1849. My daughter Caroline K. died Feb. 28, 1854.”

On Oct 8, 1853, grandfather was ordained to preside in the High Priests’ Quorum of the Church of Jesus Christ of Latter-day Saints, and continued in that office until 1856. In 1855 a mission was taken through the towns and settlements north of Salt Lake City,—to visit from house to house, and to organize quorums of the High Priests; also to Tooele, Payson, American Fork, and many other places. His call to the chaplainship of the House of Representatives follows:

“Utah Territory, Great Salt Lake City, Sept. 23, 1847. To David Pettegrew:

“You are hereby notified that you have this day been duly elected chaplain of the House of Representatives of this Territory, and you are hereby required to meet at the Council House in

Great Salt Lake City tomorrow morning, Sept. 24, at 10:00 o'clock a. m. to officiate in your office.

"By Order of Albert Carrington, Clerk of House of Representatives."

Grandfather held this office during Sessions of 1857-58 and 1860-61.

Samuel Cope and his wife emigrated from Hampshire County, England, and were among the first to settle in Nauvoo, where they both died, leaving eight small children in the care of grandfather and his wife. Their names are Mary, John, Ann, Millen, Hannah, Robert, Caroline, and Sarah. Mary was 14 years of age and Caroline one and one-half years. While grandfather was on a mission in the East the children were put in different places to live.

Caroline lived with her sister until she was fourteen years of age, when she returned to the Pettegrew home and stayed there until February 12th, 1856. She then married grandfather. Five children were born of this marriage: Joseph Moroni, a resident of Nephi, Utah; William Heleman, now a resident of Salt Lake county, and formerly Mayor of Nephi, and Bishop of the First Ward of that city; Annie Pettegrew Paul, my mother; and Mary and Josephine, who died in infancy.

In the spring of 1849, grandfather was ordained a Bishop, to preside in the Tenth Ward, Salt Lake City. He held this office until his death, Dec. 31, 1863. Many of the early settlers still remember how he called once a week upon every family in the ward giving counsel and encouragement. He was greatly beloved, and is still remembered. A sentiment he often uttered is preserved, engraven on a sandstone tablet which was taken from the old ward school house and which is now built in the wall in the vestibule of the Tenth Ward Chapel. It sounds the keynote of his character:

#### "10th WARD SCHOOL HOUSE

"Erected A. D. 1853—

"Education forms the Mind, but the Soul Makes the Man.—

David Pettegrew, Bishop."

ELDRIDGE GENEALOGY.

BY JANE JENNINGS ELDRIDGE.\*

[CONTINUED FROM PAGE 150, VOL. 3.]

12. (Further data not obtainable at present.)
13. ESTHER ANN<sup>8</sup> ELDRIDGE (*Ira*,<sup>7</sup> *Alonson*,<sup>6</sup> *Micah*,<sup>5</sup> *Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. 24 March, 1839, in Marion Co., Indiana. She married, 14 March, 1868, Thomas Garn. Children:
  - i. FLAVILLE CATHERINE, b. 29 April, 1869; m. 27 Aug., 1890, Henry Wright.
  - ii. NANCY, b. 24 April, 1871; m. 9 March, 1892, David Birch.
  - iii. AMANDA M., b. 3 March, 1872; m. 16 Oct., 1901, Franklin R. Meadows.
  - iv. THOMAS MARTIN, b. 12 Aug., 1875.
  - v. WILLIAM J., b. 28 Aug., 1877; m. 12 Dec., 1900, Ella Spriggs.
  - vi. EDMOND, b. 22 March, 1880; m. 26 June, 1903, Pearl Spriggs.
14. ALMA<sup>8</sup> ELDRIDGE (*Ira*<sup>7</sup>—*William*<sup>1</sup>), b. 13 Oct., 1841, in Marion Co., Ind. He was for many years a prominent citizen of Summit County, Utah; now resides in Salt Lake City. He married, 24 Jan., 1863, Marinda M. Merrill, daughter of Gilmore Merrill and Rebecca Sevier. Children:
  - i. ARMILLA R., b. 27 Aug., 1864; m. 12 Oct., 1884, Samuel Gentry, Jr.
  - ii. LEOLA G., b. 3 Oct., 1866; m. 1 Dec., 1886, William J. Bromley.
  - iii. HORACE, b. 18 May, 1868; d. 22 May, 1868.
  - iv. JOSEPH ALMA, b. 18 Jan., 1870; d. 17 Aug., 1871.
  - v. EDWIN, b. 4 Aug., 1872; d. 15 Aug., 1872.
  - vi. LAWRENCE E., b. 26 Aug., 1874; m. 21 June, 1899, Flora Cluff.
  - vii. NELLIE M., b. 20 May, 1876; m. 11 Nov., 1894, Elroy Wilkins.
  - viii. MARGARET ANN, b. 4 May, 1878; d. 16 May, 1878.
  - ix. WILLARD BERT, b. 14 Sept., 1879; m. 13 March, 1905, Maud Redden.
  - x. WALLACE EARL, b. 11 Feb., 1882; m. 10 June, 1904, Lizzie Allen.
  - xi. GARNELL ROSCOE, b. 8 Sept., 1884; m. Dec., 1905, Lucy Rust.
15. (Further information not obtainable at present.)
16. (Further information not obtainable at present.)
17. (Further information not obtainable at present.)
18. HORACE<sup>8</sup> ELDRIDGE (*Ira*<sup>7</sup>—*William*<sup>1</sup>), b. 7 Sept., 1855, in Sugar House Ward, Salt Lake City, Utah. He married, 23 Aug., 1883, Ann Elizabeth Cummings, who was born 13

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\*Correction: The first part of this Genealogy credited to "Jane S. Eldredge," should have been to "Jane Jennings Eldredge."



Feb., 1858, in Ogden, Utah. Children, all born in Salt Lake City:

- i. ETHEL MARY, b. 16 Sept., 1886.
- ii. ANNA LOUISE, b. 6 Oct., 1889.
- iii. GLADYS, b. 24 April, 1893; d. 14 May, 1893.
- iv. HORACE ELWYN, b. 5 March, 1898.
- v. WILLIAM DEVALSON, b. 10 Feb., 1902.

19. (Further information not obtainable.)

20. LURANA<sup>8</sup> ELDREDGE (*Horace*,<sup>7</sup> *Alonson*,<sup>6</sup> *Micah*,<sup>5</sup> *Mulford*,<sup>4</sup> *Elisha*,<sup>3</sup> *Elisha*,<sup>2</sup> *William*<sup>1</sup>), b. 21 Feb., 1838. She married, 2 Feb., 1855, Joseph Watson Young, second son of Bishop Lorenzo D. Young and Persey Goodall. He was born 12 Jan., 1828, and died 6 June, 1873. Children:

- i. JOSEPH WATSON, b. 12 Oct., 1855; lived twelve hours.
- ii. SELINA MAHITABLE, b. 9 March, 1857. She married, 1 Nov., 1875, Lorenzo John Brown, b. 20 May, 1854, son of Lorenzo Brown and Frances Crosby. He was Bishop of Nutrioso Ward, Apache Co., Ariz. They have: (1) Nina Frances, b. 16 March, 1877; m. 15 Nov., 1895, Charles Collin Maxwell, b. 18 Oct., 1871, son of William B. Maxwell and Maryette Hamblin; they have: Nina, b. 21 Feb., 1898; Eva, b. 14 Jan., 1900; Erma, b. 19 Aug., 1902; Ethel, b. 18 July, 1905, d. 12 Aug., 1909; Charles Edward, b. 1 Jan., 1908; Tiomthy Afton, b. 4 May, 1910. (2) Lorenzo John, b. 10 Aug., 1879, m. 23 April, 1901, Mary S. Eager, b. 27 Jan. 1881, daughter of Wm. W. Eagar and Mary B. Riches; they have: Loren Vance, b. 29 Jan., 1902, d. 3 Sept., 1904; Mary, b. 21 Dec., 1903; Hazel Sabina, b. 10 May, 1906; Lorenzo John, b. 25 Aug., 1908; Elton Earl, b. 23 Aug., 1910; Robin Rex, b. 15 Oct., 1912. (3) Lurana, b. 10 Sept., 1882, m. 8 Jan., 1903, George Albert Eagar, b. 27 June, 1879, at Nephi, Utah, son of Wm. W. Eagar and Mary B. Riches; they have: Lurana, b. 11 April, 1905; Ross Albert, b. 30 April, 1907; Nina Brown, b. May, 1909, d. 17 Nov., 1909; Byron B., b. 3 Nov., 1910; Paul Brown, b. 4 Jan., 1913. (4) Joseph Watson, b. 20 Oct., 1884, d. 1 July, 1886. (5) Edward M., b. 28 June, 1886, d. 30 July, 1904. (6) Ellen, b. 10 June, 1888, m. Sept., 1906, Charles Hendricks; they have: James Virgil, b. 31 Dec., 1907; Nina Brown, b. 28 Nov., 1910; Carl, b. 28 Dec., 1912. (7) Donald, b. 26 March, 1893, m. 15 Sept., 1911, Cornelia Woods, b. 9 July, 1893; they have: Kenneth, b. 9 July, 1912. (8) Horace Young, b. 23 Dec., 1901.
- iii. IDA PRISCILLA PHYLLIS, b. 28 May, 1860; m. 8 Oct., 1885, Edward Joseph McEllin, b. July, 1851, son of John McEllin and Margaret Lavelle. They have: Son, b. 13 July, 1886, d. at birth; Margaret Mary, b. 15 Sept., 1887, at Hamilton, Nevada; Edward Joseph, b. 12 Nov., 1896; John, b. 31 March, 1898, d. 16 April, 1898.
- iv. MARY ANNIE, b. 6 Aug., 1862; m. 25 Dec., 1883, Joseph R. Smuin, b. 9 April, 1863, son of James Smuin and Elisa Astington. They have: (1) Joseph Richard, b. 18 May, 1885. (2) Roland, b. 8 Aug., 1887. (3) Madge, b. 30 July, 1889, m. 30 July, 1907, Royal F. Olsen, b. 6 Dec., 1888, at

Spring City, Utah, son of Andrew Olsen and Christina Nielsen; they have: Madge Royal, b. 30 May, 1908; Stella, b. 1 Sept., 1911. (4) Kathleen, b. 12 Sept., 1891, at Lehi, Utah; m. 8 Oct., 1908, Jacob Levi Olsen, b. 6 May, 1884, at Spring City, Utah, son of Andrew Olsen and Christina Nielsen. They have: Hazel, b. 26 Aug., 1909, at Stratmore, Canada, d. same day. (5) Gerald, b. 15 Dec., 1893. (6) Irene, b. 30 March, 1896. (7) Thelma, b. 4 May, 1898. (8) Muzetta Young, b. 15 May, 1900, d. 29 Jan., 1901. (9) Frank Young, b. 29 Dec., 1901. (10) Lorenzo, b. 2 July, 1904. (11) Nina Brown, b. 16 June, 1908.

- v. HORACE ELDRIDGE, b. 5 Oct., 1864; m. Metildia Webb, 2 April, 1909.
- vi. LORENZO DOW, b. 28 Oct., 1866; m. 20 May, 1909, Irene Free, b. 8 Dec., 1870, daughter of Absolom P. Free and Annie Sticks.
- vii. AMMI JACKMAN, b. 25 July, 1869, in Lincoln Co., Nevada; m. 26 May, 1892, Rose C. Cox, b. 20 Aug., 1872, daughter of Henry C. Cox and Rebecca Carman. They have: Rose Rebecca, b. 24 March, 1893; Madge Muriel, b. 30 Sept., 1894; Ivy Carroll, b. 16 Sept., 1895; Marguerette H., b. 22 July, 1904, d. 16 Feb., 1911.
- viii. MUZETTE, b. 31 Dec., 1871, at St. George, Utah; m. 8 Oct., 1900, Ernest Mitchell Pratt.

21. MARY AURELIA<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 20 Jan., 1840. She married, 9 Sept., 1858, Ammi Jackman, who was born 6 Feb., 1825, at Genesee Falls. He reached Salt Lake City, Utah, 30 Sept., 1847, with Charles C. Rich's company. He was one of the volunteers who carried the first mail from Salt Lake City to the East. He made seven trips across the plains. He took part in the Black Hawk war in southern Utah. Died 27 Nov., 1899. Children:

- i. MARY AURELIA, b. 11 June, 1859; d. 30 Sept., 1860.
- ii. AMMI FRANK, b. 3 Jan., 1861; m. 15 June, 1881, Victoria M. Kimball, b. 27 Feb., —. They have: Patti, b. 7 April, 1884, d. 10 July, 1884; Rita, b. 27 Aug., 1886.
- iii. HORACE ELDRIDGE, b. 9 Dec., 1863; m. 17 March, 1886, Helen Bell Young, b. 28 Jan., —, daughter of Brigham H. and Sardenia Young.
- iv. LEVI WILLIAM, b. 3 Jan., 1865; died at birth.
- v. LILLIE, b. 22 Jan., 1866.
- vi. BETSY ANN, b. 9 March, 1868; d. 7 Nov., 1897.
- vii. JOSEPH YOUNG, b. 21 July, 1870; died at birth.
- viii. FRED RUMSEY, b. 23 Aug., 1871; m. 7 Oct., 1897, Pauline Held, daughter of Jaques and Marie Held, b. New York City, 23 June, 1873. Children: Gladys Aurelia, b. 23 Oct., 1898, in Boise, Ida.; Fred Rumsey, b. 9 Sept., 1901, in Blackfoot, Ida.; Pauline Held, b. 9 Oct., 1905, in Blackfoot, Ida.
- ix. KATE MAUD, b. 18 Aug., 1874; d. 8 July, 1878.

22. ALICE<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 26 Oct., 1848. She married David Yearsley, who was born 2 June, 1848, in Hancock Co., Ill. They had:

- i. ALICE, b. 4 Oct., 1865; m. (1) \_\_\_\_\_; m. (2) William Charles Bowen, b. 17 Oct., 1868. Children by first husband, known as Yearsley: Crete, b. 3 Jan., 1887; Cecil Rodda, b. 12 Aug., 1888; Vern, b. 23 Oct., 1890; Guy Aldean, b. 1 Aug., 1893. Children by William Charles Bowen: Libbie Bowen, b. 3 April, 1902, (lived one day); Hal Dale, b. 24 Feb., 1904; Lorna, b. 21 Nov., 1905.
  - ii. GURALD ROSS, b. 11 April, 1874.
  - iii. WANETAH, b. 13 March, 1876; m. 8 March, 1898, Wm. S. Leaver, b. 13 April, 1873. Child: Frank Yearsley, b. 8 April, 1903.
  - iv. LIBBIE, b. 22 Nov., 1881. She married, 2 June, 1904, H. T. Hatfield. They have: David W., b. 4 March, 1905.
23. ZINA PRESINDA<sup>8</sup> ELDREDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 17 Jan., 1853. She married, 29 Dec., 1870, Enoch Moroni Reese, son of Enoch Reese and Hannah Harvey. He was born 14 July, 1844. Children:
- i. ENOCH MORONI, b. 23 Sept., 1871; m. 12 July, 1899, Rachel Davis. They have: Walter Hugo, b. 12 Aug., 1900; Gilbert E., b. 12 May, 1904; Lucile, b. 28 May, 1907.
  - ii. ISAAC WALTER, b. 29 Dec., 1874; m. 14 Jan., 1903, Dora Crockwell, b. 14 Aug., 1877. They have: Dorcas, b. 23 April, 1904; Eliner C., b. 14 Dec., 1908; Edna, b. 24 Aug., 1912.
  - iii. CHASE HARVEY, b. 14 Aug., 1876; died at thirteen months.
  - iv. NORA, b. 3 Sept., 1881.
  - v. LUNA, b. 3 July, 1884; died in infancy.
  - vi. LEONE, b. 3 July, 1884; died in infancy.
  - vii. MYRTLE EDNA, b. 28 June, 1885.
  - viii. ZINA, b. 21 July, 1890.
24. ELIZA EVALETTA<sup>8</sup> ELDREDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 29 May, 1855. She married, 18 Oct., 1875, Joseph Hyrum Grant, b. 17 Oct., 1853, son of Jedediah M. Grant and Susan Nobles. He is president of Davis Stake of Zion. Children:
- i. JOSEPH HYRUM, b. 20 July, 1876; m. 30 June, 1898, Algie Lydia Hatch, b. 5 June, 1877, daughter of Orrin Hatch and Elizabeth Perry. They have: Van Hatch, b. 15 April, 1900; Adelaide, b. 16 March, 1902; Myra, b. 26 March, 1905; Dale Eldredge, b. 29 Feb., 1908.
  - ii. SARAH W., b. 20 Dec., 1877; m. 25 Nov., 1896, Frederick James Pack, b. 2 Feb., 1875, son of John Pack and Jane Walker. He is Professor of Geology at the University of Utah. They have: Eugene Grant, b. 30 May, 1902; Alvin Graham, b. 7 June, 1907; Marion, b. 13 Oct., 1910.
  - iii. SUSAN EVALETTA, b. 7 Aug., 1879; m. E. David Mann, 26 Oct., 1877, son of Charles W. Mann and Lavina A. Smith. They have: Horace, b. 7 Oct., 1900; Alan, b. 16 Sept., 1903; Walter, b. 18 March, 1906; Vilate, b. 7 Nov., 1909; Edith, b. 16 Jan., 1911; Susan, b. 11 Feb., 1913.
  - iv. JESSIE ELDREDGE, b. 13 June, 1881; m. 4 Jan., 1906, David Edwin Reed, b. 11 Sept., 1875; d. 5 June, 1913. They have:

- Grant Eldredge, b. 29 Oct., 1907, d. 1 Oct., 1911; David Edwin, b. 2 Aug., 1908; Jane, b. 10 Oct., 1910.
- v. WALTER, b. 29 March, 1883; m. 2 Sept., 1908, Nellie Smith, daughter of Orson Smith and Mary Wright. They have: Evaletta, b. 23 June, 1909; Mary, b. 11 March, 1912.
- vi. CARTER E., b. 31 Dec., 1885; m. 4 Nov., 1905, Pamela Smith, b. 30 July, 1885, daughter of Charles L. Smith and Pamela Thompson. They have: Lola, b. 30 July, 1906; Carter Smith, b. 1 Nov., 1908; Byron Eldredge, b. 18 May, 1910; Smith L., b. 18 March, 1912.
- vii. EVA ELDRIDGE, b. 13 Aug., 1888; m. 2 April, 1908, Daniel Ray Moss, b. 27 July, 1884, son of Daniel Moss and Melinda Rushton. They have: Raphael Grant, b. 11 Nov., 1909.
- viii. HOWARD, b. 11 Nov., 1890; m. 18 June, 1912, Hazel Howard, daughter of William Howard and Eliza Dewey. They have: Eva, b. 2 July, 1913.
- ix. LYLE, b. 25 Aug., 1893.
- x. HORACE JAMES, b. 7 Oct., 1895.
25. JAMES A.<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 15 Feb., 1857, in Salt Lake City. He has filled two missions for the Church, one to the Southern States and another to California. He is First Counselor in the Davis Stake Presidency. He married, 23 June, 1879, Jane Jennings, who was born 19 March, 1856. She is the daughter of William Jennings and Jane Walker. She is the compiler of this Genealogy. Their adopted children are:
- i. SUSIE, b. 30 Aug., 1879.
- ii. AFTON, b. 9 Jan., 1892.
26. ADELBERT UBERTO<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 23 Aug., 1863. He is First Counselor to Bishop Moss of West Bountiful, Utah. He married, 2 Dec., 1885, Edith Pack, b. 17 March, 1865; daughter of John Pack and Jane Walker. Children:
- i. UBERTO PACK, b. 28 Aug., 1886, at Woods Cross, Utah. He married, 16 Nov., 1910, Eva Hepworth, daughter of Joseph Hepworth and Mary Ann Green. They have: Florence, b. 19 Nov., 1911; Geneve, b. 6 Dec., 1912.
- ii. CLARENCE DENZEL, b. 11 April, 1888, at Woods Cross. He married, 4 Sept., 1909, Ivy Call, daughter of Chester Call and Sarah Dixon. They have: Denzel Chester, b. 10 Oct., 1910.
- iii. HANNAH JANE, b. 8 Oct., 1891, at Woods Cross.
- iv. EDITH OLIVE, b. 16 Oct., 1893.
- v. LUCY VAN FLEET, b. 1 June, 1899.
- vi. WALTER OWEN, b. 11 May, 1901.
- vii. JAMES ERNEST, b. 21 Sept., 1905.
27. CRISTIE<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 19 July, 1866. She married, 2 Nov., 1888, John L. Fackrell, who was born 17 Feb., 1859, and was the son of Joseph Fackrell and Mary Ann Julia Lesueur. Children:



- i. IRETA ELDREDGE, b. 24 Oct., 1888; d. 24 Oct., 1890.
  - ii. HORTON ELDREDGE, b. 24 March, 1890.
  - iii. CARLOS ELDREDGE, b. 25 June, 1892.
  - iv. OTTO ELDREDGE, b. 4 Jan., 1894.
  - v. REVA ELDREDGE, b. 19 Aug., 1896.
  - vi. LEONE ELDREDGE, b. 4 Feb., 1899.
  - vii. DEAN ELDREDGE, b. 5 April, 1903.
28. CLARENCE<sup>8</sup> ELDREDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 1 June, 1859. He filled a mission to England, 1896-1898; was Second Counselor to the Oneida Stake Presidency. He married, 14 Oct., 1890, Effie Pack, b. 19 Sept. 1870, daughter of William P. Pack and Olive Jenne. Children:
- i. CLARENCE GLENN, b. 4 April, 1892; m. 12 March, 1913, Lucille Lee.
  - ii. GARELD ROY, b. 20 Feb., 1894.
  - iii. RULON PAGE, b. 4 April, 1897; d. 5 April, 1899.
  - iv. HORACE PACK, b. 17 Oct., 1899.
  - v. LAWRENCE PACK, b. 18 April, 1902.
  - vi. WILLIAM QUENTEN, b. 21 Feb., 1906.
  - vii. ADELBERT LEONARD, b. 1 Nov., 1911.
29. HORTON A.<sup>8</sup> ELDREDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 22 Aug., 1872. He filled a mission to England in 1895. He was Second Counselor to Bishop Muir of West Bountiful. He married, 26 Oct., 1892, Lillie Hatch, born 16 June, 1873, daughter of Ransom Hatch and Frances Atkinson. Children:
- i. CELIA, b. 22 June, 1894.
  - ii. ORAL HORTON, b. 20 Feb., 1899; d. 9 Feb., 1900.
  - iii. ELBERT HATCH, b. 20 Aug., 1900.
  - iv. MERRILL JAMES, b. 28 July, 1902.
  - v. CRISTIE, b. 10 Feb., 1908.
  - vi. HAL SUNDERLIN, b. 24 Feb., 1913.
30. ALPHA MAY<sup>8</sup> ELDREDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 6 Aug., 1863. Married, 17 Sept., 1884, Reed Smoot, of the quorum of the Twelve Apostles, and a Senator of the United States. He was born 10 Jan., 1862. They have:
- i. HAROLD REED, b. 16 March, 1887. He married, 21 Sept., 1910, Alice Nibley, daughter of Bishop Charles W. Nibley and Rebecca Neibaur. They have: Alice, b. 15 Aug., 1911.
  - ii. CHLOE, b. 4 Dec., 1888. She married, 26 Aug., 1910, Ariel F. Cardon. They have: Reed Smoot, b. 12 Aug., 1912.
  - iii. SETH ELDREDGE, b. 2 May, 1891; d. 3 May, 1891.
  - iv. HARLOW E., b. 2 May, 1891. He married, 26 June, 1912, Anita Parkinson. They have: Seth Eldredge, b. 9 June, 1913.
  - v. ANNIE K., b. 16 Jan., 1893; m. Grover Augustus Rebentisch, 17 Sept., 1913.
  - vi. ZELLA ESTHER, b. 15 Jan., 1900.
  - vii. ERNEST WINDER, b. 19 Jan., 1902.

31. BEN R.<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 4 May, 1866. He is Bishop of Miller Ward, Granite Stake. He married, Lizzie Sharp, daughter of James Sharp. Children:
  - i. HORACE SUNDERLIN, b. 6 July, 1888; d. 11 Nov., 1889.
  - ii. BEN ARGYLE, b. 18 March, 1891.
  - iii. JAMES SHARP, b. 1 Feb., 1898.
32. HORACE R.<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 17 June, 1869. He married, 3 Feb., 1897, Eleanor P. Groesbeck, daughter of William Groesbeck and Eleanor P. Pack. Children:
  - i. REED SMOOT, b. 20 Jan., 1898.
  - ii. EDWARD WILLIAM, b. 26 Dec., 1899.
  - iii. HELEN, b. 12 Oct., 1902.
  - iv. HORACE SUNDERLIN, b. 13 Oct., 1906.
  - v. LEE GROESBECK, b. 18 Aug., 1908.
  - vi. ELENOR, b. 16 Feb., 1911.
33. CHLOE ADDIE<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 14 Aug., 1871. She married, 17 Dec., 1891, William James Bateman, who was born 3 July, 1858. Children:
  - i. CHLOE, b. 30 Sept., 1892.
  - ii. BEN ELDRIDGE, b. 24 Nov., 1893; d. Dec., 1896.
  - iii. LAWRENCE ARTHUR, b. 21 Dec., 1895; d. July, 1897.
  - iv. LOUISE, b. 10 Feb., 1898.
  - v. MARY, b. 11 Nov., 1899.
  - vi. ALICE, b. 13 March, 1905.
  - vii. SYLVIA, b. 2 Nov., 1906.
  - viii. KATHERINE, b. 5 March, 1912.
34. ESTHER<sup>8</sup> ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 5 Oct., 1874. She married (1) 1 Nov., 1893, Edwin Chapman Coffin. (2) 15 Feb., 1906, Theodore Lewis Genter.

Children by first husband:

  - i. ELDRIDGE SUNDERLIN, b. 31 March, 1895.
  - ii. ERNEST REDFIELD, b. 27 Oct., 1897.

Children by second husband:

  - i. DAVID HAROLD ELDRIDGE, b. 18 June, 1908.
  - ii. ESTHER ANNA, b. 3 Aug., 1911.
35. MARY JANE ELDRIDGE (*Horace S.<sup>7</sup>—William<sup>1</sup>*), b. 23 July, 1880. She married, 18 Aug., 1908, Lee Greene Richards. They have:
  - i. HORACE SUNDERLIN ELDRIDGE, b. 4 Jan., 1913.

## THE ELK MOUNTAIN MISSION.

BY ANDREW JENSON, ASSISTANT CHURCH HISTORIAN.

Ever since the Book of Mormon was published to the world, the believers in that sacred volume have manifested great interest in behalf of the American Indians, and many of the Elders of the Church have devoted their talents and money, and even their lives, toward bettering the condition of the aborigines of this western world. Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., Ziba Peterson, and Frederick G. Williams were the first Latter-day Saint missionaries sent to the Lamanites, and in order to reach the Delaware Indians and other tribes beyond what was then (in 1831) the western borders of the United States, these Elders had to travel over one thousand miles from their homes in the east to the far west. The student of Church history will also remember the splendid reception the brethren in Nauvoo gave the Pottawattamie chiefs, when they came to visit the Prophet Joseph in that city in 1843. Next, we are reminded of the Elders who, during the sojourn of the Saints in the wilderness, after the exodus from Nauvoo, endeavored to improve the conditions of the Pottawattamies, the Omahas, the Pawnees, the Poncas, and other tribes on the plains, and on the mountains. After the Saints had located in the Great Salt Lake Valley they adopted a policy toward the native tribes of the mountains which up to that time had been unknown in the intercourse between the white and the red man. Not only did the Saints adopt the policy of President Brigham Young, that it was cheaper to feed the Indians than to fight them, but many Elders of the Church responded to calls from the Church authorities to fill special missions among the Indians, to teach them the gospel and improve their methods of living. We might in this connection mention the mission of Jacob Hamblin and others to the Indians on the Santa Clara in 1852 and following years; the mission of Orson Hyde and many others to the Blackfoot Indians in the Green river and Ft. Bridger country in 1853-58, the famous mission to the Bannock Indians on the Salmon river, Idaho, in 1855-58, the mission to the Moquis and Navajos in 1868 and subsequent years, the mission to the Papago and Maricopa Indians in Arizona, etc. Among the many thrilling experiences which Latter-day Saint Indian missionaries have encountered is their association with the so-called Elk Mountain mission, in 1855, which can be classed among the most trying and gloomy of its kind. The Historian's office is in possession of an original document embodying a concise history of said mission, written by the late Oliver B. Huntington, who was the official secretary of the mission, and we take pleasure in editing a portion of the same for the benefit of the readers of the UTAH GENEALOGICAL AND HISTORICAL MAGAZINE.

This account will also be of interest in giving in detailed exactness the manner of travel employed by early-day companies of "Mormons" when going on missions of colonization or preaching of the gospel. The days of such experiences are past, and a document of this kind is therefore of rare value to posterity.

The Elk Mountain mission was established for the purpose of educating and converting to Christianity a tribe of Ute Indians who occupied the region of country in southeastern Utah lying in the vicinity of the Elk Mountain (now the La Salle mountains), and who, among other places, occupied the little valley on Grand River, in which the flourishing little settlement of Moab is now situated. The brethren who went on this mission were called at the general conference of the Church held in Great Salt Lake City in April, 1855. Soon after the conference, the Elders were blessed and set apart for their missions and on the 7th of May, 1855, those of the missionaries who were ready left Great Salt Lake City for Manti, Sanpete county, which had been chosen as a place of rendezvous. Following are the names of forty-one Elders who were called by the voice of the general conference to constitute the Elk Mountain mission: Alfred N. Billings, Robt. Brown, John Clark, Oliver B. Huntington, Jos. S. Rawlins, Moses Draper, Alma Fairchilds, Wm. Freeman, Wm. R. Holden, James W. Hunt, Lot E. Huntington, Clark A. Huntington, James Ivie, John L. Ivie, Levi G. Metcalf, John McEwan, Stephen R. Moore, Byron Pace, Christopher C. Perkins, Ethan Pettit, Wm. W. Sterrett, Wm. P. Jones, Ephraim Wight, Clinton Williams, Thos. Wilson, Andrew Jackson Allred, Edward Edwards, Archibald Buchanan, William P. Carroll, John Crawford, John Lowry, Jr., Wm. G. Petty, Peter Stubbs, John Shelby, Sheldon B. Cutler, Martin Behunin, Wm. Behunin, D. Johnson, John Lewis, Richard James and Wm. Hamblin.

Elder Alfred N. Billings was appointed president of the mission by President Brigham Young, and the company, after being partly organized for traveling, started from Manti, on Monday, May 21, 1855. The missionaries traveled that day six miles, and camped for the night on Six-mile Creek. A good spirit and union prevailed in the camp. When a census and an inventory was taken of the camp a day or two later, it was found that the company consisted of 41 men, 15 wagons, 65 oxen, 16 cows, 13 horses, 2 bulls, 1 calf, 2 pigs, 4 dogs and 12 chickens. The company also carried 14,656 pounds of flour, 32 bushels of wheat, 2½ bushels of corn, 33 bushels of potatoes, 22 bushels of peas, 4 bushels of oats, 1 whip saw, 22 axes, 6 scythes, 2 iron bars, 6 trowels, 7 hoes, 11 shovels and 5 plows.

The following is taken from the official journal of the company kept by Oliver B. Huntington:

Tuesday, May 22, 1855.—President Alfred N. Billings appointed Jos. S. Rawlins wagon master for the journey, and Oliver



B. Huntington was chosen clerk. The bugle sounded the call to prayer, after the day's work was done, and the president stated that he should expect every one of the brethren to take turns in praying, evening and morning; he wanted no one to refuse. A guard of four persons per night was established; it was not to be less. The company rolled on sixteen miles southwest, and camped on the Sevier river. We lost one wagon tire and broke a wagon tongue.

Wednesday, May 23.—Traveled south about ten miles and then turned to the east, up Salt Creek, two or three miles, to where the road left the canyon to the south, and camped. Opposite us, about 400 yards north, we got our salt for the trip. The wind blew hard through the day. The horsemen went ahead in the morning and fixed the road in places. No accidents of importance happened.

Thursday, May 24.—Left Little Salt Creek Canyon and turned up a small canyon to the right, traveling southeast. The road was bad for five miles. We then struck Little Salt Creek Canyon again in twelve miles, traveled up it about a mile and camped. The whole country was dry, and there was very little grass.

Friday, May 25.—Had a hard road all day; up hill for eight or nine miles; traveled in all only eleven miles; the rough road making traveling difficult; but we had no accidents. The general direction was northeast. We had just pitched camp, when it commenced to snow; quite a severe snow storm. Snow fell about six inches during the night, and it froze quite hard.

Saturday, May 26.—The weather cleared off fine, and about noon the ground was bare again. We had a very bad road for three or four miles, emerged out of the canyon to the east and continued eastward through a valley for three miles into a beautiful grass canyon, called Pleasant Canyon. Traveled up it two or three miles to the southeast, and camped where a small creek came in by two large pine trees.

Sunday, May 27.—Traveled about one mile and came to the divide or rim of the Great Interior Basin, where the waters began to run towards the Green River and Colorado River; traveled down a smooth canyon three or four miles to the second creek that comes in from the right. Camped among cottonwoods on Cottonwood Creek. Immediately opposite was a ledge of perpendicular and shelving rocks. Under one shelf and secure from the weather, Oliver B. Huntington discovered marks or hieroglyphics, all painted red. The lower parts of two men figures were somewhat worn and dimmed, and so also was the tail of a serpent figure. Two legs, painted under a circle, were bright red, as if but recently put on; two were dim, and two were yellowish white, as also the large open part of the circle inside. The circle was three feet seven inches in diameter, two of the person-

ages three feet and one three and one-half feet high. A little farther to the east, down the canyon, were two hands painted on a cliff with a spatter of blood and finger ends in blood represented with red paint, nearly as fresh as if blood had just been used to make it, although an Indian with us said that when he was a boy he heard it said that there was writing on these rocks, but that no one knew how or when it came there.

In the afternoon the bugle sounded the call for meeting and all who were in the company came together. President Billings opened with prayer and after speaking to the brethren he gave liberty for all to speak that wished. The Spirit of God was poured out upon the company and nearly every man bore testimony to the work of God and of their good intentions. Some spoke for the first time in their lives and felt determined to take up their cross and follow Jesus. After meeting, some of the brethren went up to see the images, and in going up the ledge and up the hill to the north a little way, they found a ledge of stone coal.

Monday, May 28.—Some of the cattle and horses were missing, and after a delay of an hour or two, they were found. We rolled on down the creek a mile or two and then turned northward through Castle Valley, thirteen miles, mostly down hill, to Coal Creek, where we anticipated staying all night; but feed being poor, water bad and the bed of the creek quicksand, we rolled on eight miles to Stewart Creek, where there was plenty of feed and good water.

Tuesday, May 29.—Started early, and as usual the horsemen rode on ahead with spades and shovels to fix all bad places in the road, which was pretty good and, as the day before, led through a valley. Traveled northward fifteen miles to Muddy Creek, where we camped at one o'clock p. m. Being nearly east of Manti, and not more than fifty or sixty miles away, and being exceedingly anxious to hear from our brethren, friends, and families, the company decreed by vote to send two men back with letters to our families and to bring news from the settlements. Lot Huntington and Stephen Moore were the two men chosen. The remainder of the day was spent by the company writing letters and fixing wagons.

Wednesday, May 30.—The two messengers started early with thirty letters and two days' provisions. The company moved on over a barren, hilly road ten miles to Sweet Cottonwood Creek, where we rested awhile and then traveled three miles further to Huntington Creek. Here, we camped for the night, making in all thirteen miles. On this creek we found some Indians who told us of a nearer route to Green River, and the president, with five other horsemen, went forthwith on to the route five or six miles the same evening, and concluded to try it, as it would save one or two days' travel by breaking a new road.

Thursday, May 31.—Took the right Spanish trail and traveled

over a good country for a road without water until 2 o'clock p. m., when we came to a large gulch in rocks with nearly perpendicular banks a hundred feet high. We camped at the head of this gulch, where we found a little water standing in the rocks. By further search Levi Greg Metcalf found two other pools down about a mile, from which we drew water to give all the stock a few quarts each. We got done about sunset, and at half past nine we started again and traveled over good ground until daybreak, when we came to other pools of standing water more convenient. Here we again watered all our stock, giving them all they wanted, and we thanked God with all our hearts. Traveled during the day fifteen miles and during the night fifteen miles. Just as we were coming into camp, one wagon tongue broke, going down a hill; the tongue ran in the ground breaking an ox yoke. In a minute or two another wagon ran against a cedar tree and broke a reach. Got our breakfasts while the cattle were feeding.

Friday, June 1.—Left our morning camp about 1 o'clock. Had a crooked and sandy road some of the day. Traveled ten miles and camped near the head of a small cottonwood creek on Gunnison's trail. Turned our cattle loose to range for the night without guard, it being sundown when we camped, and cattle very tired.

Saturday, June 2.—Had some delay in finding our cattle; started about 8 o'clock; traveled until 2 p. m. without water. The day was excessively hot, and the roads sandy and stony; very heavy roads; traveled but ten or twelve miles up to 2 o'clock; rested our teams three-fourths of an hour and then traveled on over good roads, seven or eight miles, and came to Green River with a very large bottom, covered with cottonwood and most excellent grass. We arrived in camp after dark, making eighteen miles that day, which very much exhausted our teams. It was plain that God had by His power sustained us and our teams, for not one had failed or been lost, and all hearts joined in acknowledging the hand of God. In the cut-off which we made we gained or saved three days' travel and had a better road.

Sunday, June 3.—The company laid by and kept the Lord's day; held a meeting in the afternoon and invited some Indians who were camped near by, to attend. They did so, and were preached to by our president. The Spirit of God was with both him and the interpreters (Bros. Holden and Metcalf) and fell upon the Indians also, even so much that we could all see and feel it. All the brethren, with the exception of one or two, bore testimony to the truth of this work and of their good intentions to honor the mission.

Monday, June 4.—Moved our camp a mile down the river to a convenient place to ferry our wagons and loading over the river, then some went to work calking the boat which the president had brought along as a wagon box; others made oars; some boiled

tar and made pitch, while others herded cattle; the remainder were busy about the usual duties of camp. At night we had the boat in complete trim and parts of three wagons and freight on the other side, with the loss of only one wagon wheel.

Tuesday, June 5—The day was commenced and ended with hard work. Two sets of hands for the boat ran it faithfully all day and at night we only had two wagons left on the north side of the river. At one trial trip, the river was crossed, the boat unloaded, rowed back and towed to the landing in nine minutes. To cross over one wagon and its loading required three trips. During all our stay at this place, the Indians manifested no desire to steal the least thing. We kept a couple of herdsmen with our cattle in the day time to keep them from straying, and let them loose nights without guard.

Wednesday, June 6—Lot Huntington and Stephen Moore returned and reported that they missed their way and were three days going to Manti. Grasshoppers were utterly destroying every thing in all the valleys. Fourteen Snake and Ute chiefs were in Salt Lake City, waiting to see Brigham Young on his return from the southern settlements. The boys brought considerable of a mail—about seven papers and twenty letters. Towards evening we undertook to swim the cattle over, but could get only eighteen head across. They would not swim, but ran into a huddle and would then swim round and round; in spite of clubs and whips, they would run right over the men, shut their eyes and push for shore.

Thursday, June 7.—Had the same success in swimming cattle; could only get seventeen head over with faithful work over one half a day; we then took the remainder over with the boat, towing two at a time. Many of them would not swim and floated across, two swimming back after they were over. This work lasted till the 8th.

Friday, June 8—About 10 o'clock a. m. everything was over the river. We started from camp about 2 o'clock p. m., and traveled ten miles.

Saturday, June 9—Had good roads; traveled seventeen miles.

Sunday, June 10.—Road extremely sandy; traveled eight miles; the day most excessively hot. Most of the teams were near giving out, when they came to the canyon descent leading to Grand River. One of John McEwan's oxen gave out and was left near the head of this canyon, which, being of fast descent and extremely difficult, gave rest to the cattle. They reached the "jumping-off place" just at sunset, which is nearly three miles from the head of the canyon. The cattle had not had a drop of water or feed since morning, and labored hard in a heat that was nearly equal to a torrid zone. This canyon is narrow, crooked, and rough with rocks, the road following the bed of the canyon where it is either sand or rock. The "jumping-off place" is a perpendicu-



lar ledge, twenty-five feet high, down which Wm. Huntington and Jackson Stewart, the year previous, let five wagons with their loads by ropes, taking their wagons to pieces. The knowledge of this induced President Billings to take a company of twelve horsemen in the morning and move rapidly to the canyon; all the way down these men fixed the road, and at the "jump-off" they worked a road over a point of the mountain covered with very large rocks; in half a day they completed a very passable road where in the morning it had seemed impossible ever to pass with wagons. By doubling teams up and all the men that could be spared to steady the wagons down we got all our wagons down safely about 9 o'clock at night; three miles more took us to Grand River, the first water our stock got since morning. Brother Lot Huntington and Brother Metcalf had been there before and were our guides through. All our hearts went up to God in sincere thanks for our safe journey through.

Monday, June 11.—We got fifteen cattle over the river; the remainder would not swim.

Tuesday, June 12.—President Billings, with five others, crossed the river with horses to hunt a location. The remainder of the company was left under the charge of Joseph Rawlins, getting cattle over the river. Some Indians were about, but appeared friendly, although the day before, an arrow was found sticking in Brother I. Ivie's ox about an inch. This arrow was shot by a small boy whose father apologized and made the excuse that his son could not shoot straight, and that it was an accident. He did not want to shoot our cattle, he said, but wanted the Mormons to live there in peace. President Billings, with his party, proceeded to the southeastern end of the valley, up Elk mountain creek, abounding with the largest sage-wood any of us had ever seen, which we took as an indication of good farming land. In about ten miles we came to Pack Saddle Creek which empties into the Elk, proceeded up this nearly south to the head of the open valley, eight miles farther, and nearly reached the high bench land at the foot of Elk Mountain. Here we found the cache of three wagons and a plow made by the party led by W. D. Huntington the fall previous. After nooning, we started back, following down the creek. About the center of the valley we came to the lands cultivated by the Indians; these lands comprised about ten acres planted in corn, melons, squashes and pumpkins. The land had first been cleared of all brush, grass, etc., then a small hole was dug where the grain was put in—no other working of the soil. All the superfluous loose soil and rubbish was piled in ridges, forming dams, by which the land was flooded in small quantities. All this was done by hand. Grasshoppers ate most of the first planting, but the Indians soon replanted it, and when visited by President Billings the whole looked well—of a healthy dark green; it had recently been watered, and the Indians had

all gone hunting. The company returned to Grand River and decided upon having the place of location near the south side of the valley, and on the east side of the river, near where it enters its perpendicular mountain-walled banks. The brethren returned to camp about 11 o'clock.

Wednesday, June 13.—The wind was blowing so furiously that nothing could be done towards crossing until evening, when the remainder of the cattle were sent over.

Thursday, June 14.—Ethan Pettit, who was appointed overseer of the farming department, was set across the river the first thing in the morning with fourteen men. The remainder went on with crossing the wagons and loads.

Friday, June 15.—A little before sunset we were all in camp, and the ground chosen for the building of a fort, as our resting place; there were no accidents in crossing the river. Again our hearts swelled with gratitude for the goodness of God.

Saturday, June 16.—The president had arranged and designed for all the company to work together as a family, having one common interest in all the improvements that should be made, and in all the grain raised, as but few of the brethren could plow, sow, plant and water at once; and at the same time it was necessary that building, blacksmithing, cooking, etc., should be going on. But one day's trial proved that this plan was not feasible, for some wanted their own interest by themselves, and would not agree to work on a common interest until a trial and experiment could be made. Open expressions of the same were made, and the president on the following day (Sunday, June 17) told the brethren assembled to worship God—that they could go into messes, form small companies and farm together, or each man could work by himself; they could, in fact, suit themselves and work as they pleased, and if any one wanted to raise nothing, he could have the privilege. He called a vote, and all were agreed with that arrangement, and well pleased. The president had made choice of Jos. S. Rawlins for his first counselor and Wm. R. Holden for his second counselor.

Monday, June 18.—Brothers Clark A. Huntington, Levi G. Metcalf, and Moses Draper went with four horses and two yoke of cattle to the caches of wagons, tobacco, lead, etc., made the year before. They found the wagons, a little tobacco and lead and 10 spades, but all the other property, amounting in value to three hundred dollars, the Indians had found and taken. The three brethren returned Wednesday, June 20th, and in the meantime all hands were busily engaged in grubbing brush, plowing land, building a dam and performing other camp duties; but the dam being in sandy land, it broke away on the night of the 19th, and ruined the site, which obliged us to go a mile farther up the creek and take water from a Beaver dam. All hands turned out on the 20th, and made a ditch three miles long to our farms.

Thursday, June 21.—Considerable grain and potatoes were put in the ground, but quicksand in the main ditch made considerable trouble. The weather was very hot, though every day brought a good breeze, and often a gale by the draft of the two canyons on the north and the one on the south. The river had fallen rapidly. No Indians came about yet.

Friday, June 22.—The whole company being divided into four families or messes, the order of a general prayer circle was changed to family or mess prayers night and morning. President Billings had a mess of twelve men, Oliver B. Huntington was captain of the second mess, numbering eleven men, John Lowry was captain of the third mess containing nine men and James Ivie was captain of the fourth mess, composed of nine men. All these messes adopted the plan proposed by the president at first, for the whole company to throw their provisions and labor into a common fund as one family, but which had been objected to by some; when divided into small families these brethren found it impracticable, or very inconvenient, to work upon any other plan.

Saturday, June 23.—When night came, nearly all the ground of the whole company was sown and planted. Some Ute Indians came to camp, having swam the river, and in a hurry called for help to take their families over, as the Snake Indians were pursuing them. Clark S. Huntington took the boat and ferried them over.

Sunday, June 24.—Meeting was called and the Indians invited. They came, and the Spirit of God was poured out upon all alike. They were anxious to become as we were, live with us and do as we did. The spirit of our work seemed to be in them already.

During the summer, the company built a stone fort and a log corral. They were also kept busy planting, cultivating, and watering their crops. They were visited by many Indians who came to trade. Some of the chiefs were friendly to the missionaries. Many religious meetings were held, at which a good spirit was manifested, and at which some of the Indians spoke. A number were baptized, and there were some cases of healing both among the missionaries and the Indians. Later some of the Indians became troublesome, and the incidents which compelled the closing of the mission are told by Elder Huntington in the following:

Sunday, Sept. 23.—We changed our herd ground this morning feeling apprehensive of some mischief intended by the Indians. Early, quite a number of them crossed the river and came up to the Fort; they were very saucy and impudent. On inquiring why we had turned our cattle in a different course, some of the boys commenced loading their guns. Being discovered, the Indians began to cool down a little. Shortly after this, they left the Fort, retired a short distance in front, consulting together. Soon three

of them started for the field in the direction of the cattle. In a few minutes, Brother James W. Hunt started with a lariat to get his horse. Charles, a son of Suit-sub-soc-its, or St. John, followed him on horseback; he kept telling Brother Hunt all the time to go on ahead of him, asking what he was afraid of. Brother Hunt kept turning his head occasionally towards him, as though being apprehensive of danger. They got nearly a mile from the Fort when Charles told Brother Hunt to look at the stock. He did so, raising himself on tip toe; that instant Charles shot him, and then shouting to an Indian not far off to run and take two horses. The ball entered Brother Hunt's back, ranging downward about one and a half inches from the backbone, left side, and four inches from the small of his back. This happened about half past twelve o'clock. Brothers Ephraim Wight and Sheldon B. Cutler were herding the stock. The Indians left and went across the river. Brother Cutler came running to the Fort on horseback and told what had happened. President Alfred N. Billings jumped on behind him; Peter Stubbs followed. John Clark and Richard W. James followed with water and returned to the Fort. Clinton Williams started on horseback after the stock. The boys carried Brother Hunt in a blanket. Before they got within a fourth of a mile of the Fort, the Indians recrossed the river and came charging towards the boys and stock, raising the war whoop. Wm. W. Sterrett, Sheldon B. Cutler, and Clark A. Huntington acted as rear guard to the boys who were carrying Brother Hunt, and fired upon the Indians, who had fired some eight or ten guns before our boys commenced shooting. President Billings was wounded by a ball passing through the fore finger of his right hand. The balls whistled briskly all round. The brethren arrived safe inside; the horses and cattle were brought inside of the corral except what they had run off. Every man was engaged. Soon one of the Indians set fire to our hay stacks, which were adjoining the north end of the corral, which was entirely consumed, as also the corn. It then took from four or five hands steady to carry water to save the corral logs, so as to keep what stock we had inside. The firing was kept up by the Indians till after dark. We succeeded in saving the corral, although some of the logs were nearly consumed. Seven of the Indians, Charles at their head, were seen to leave for the mountains. Soon the report of seven guns was heard. The day previous (Saturday) two of the boys, viz.: Edward Edwards and Wm. Behunin, went hunting expecting to return Sunday afternoon. Clark A. Huntington talked to the Indians nearly all the time, when they commenced mourning about their friends being killed. He did the same, telling them also that it was not good to fight, to shed blood; that we did not come to kill, but to do them good, etc. They answered him. Soon Captain Capsuim, a Tampi Ute, came down to the corner of the Fort and corral, where they talked to each other for



some time. Then a few more Indians came. They said we had killed two or three of them and wounded as many, and they would not be satisfied till they had killed two more Mormons. They denied killing the two boys as they were coming down from the mountains. Finally they said they wanted some bread, and they would go away, talk the matter over and return in the morning to settle the difficulty. We gave them all the bread we had cooked. They then left. Previous to this, they had turned the water off from us. During the fight President Billings encouraged the boys as much as he could, telling them to put their trust in God, that we were in His hands, etc., and not to fire away our ammunition unless certain of doing execution. Previous to this, Charles had for some days past been very anxious, and more so this morning, to trade with Clark A. Huntington for his gun, and in return he would give him a horse. They finally traded. When Charles shot Brother Hunt, he took his horses and also the one he traded to Clark A. Huntington. Charles was the ring leader, seemingly, of this sad and melancholy affair. The other Indians engaged did not belong to any particular band nor chief; some of them were Green River Utes, and others White Eye's Utes, a strolling band of thieves and murderers. Peter Stubbs and John McEwan sat up and waited upon Brother Hunt during the night. He would say at times, "It was a dastardly, cowardly trick of Charles to do as he did." About three o'clock in the morning he was taken worse; several of the boys were called in and he was administered to. About ten minutes before he died, he said: "Boys, exercise the power of the Priesthood; take me out of here and baptize me." In a few minutes more he said: "Boys, I am dying." We laid our hands upon him again, blessed him and dedicated him to the Lord, asking God to take him, if it was His will. No sooner had we taken our hands from his head than he departed this life, strong in the faith. He was a son of Brother Daniel D. Hunt, living at American Fork.

Monday, Sept. 24.—Early in the morning, the Indians came up to the Fort, said they were glad that three of the "Mormons" had been killed, acknowledging that they had killed the two boys as they were coming down the mountain. Thus three of our number fell martyrs in the cause of our God. Three of them were killed, and three severely wounded. It was now thought best for us to move right away, or we should all die, as the Indians had sent runners out into the mountains for help. Some of the brethren convened in council and prayer, to enquire of the Lord what was best to be done, to leave or stay, under the circumstances we were in. We all prayed, and afterwards spoke our feelings, and agreed to leave it to Brother Billings to say, it being his place and prerogative as president of the mission. We were all willing to stay and fight it out and die together, or leave. He adjourned to talk with Clark A. Huntington, who was engaged talking with

the Indians. Brother Billings soon returned and said that under the present existing circumstances, he deemed it wisdom to leave for the present.

Without eating breakfast, we then got our horses into the Fort, packed up what little we could and left about 11 o'clock a. m., leaving five head of horses and twenty-four head of cattle (with a calf), besides six head which we gave the Indians. When we arrived on the north side of Grand River, a brother to St. John and uncle to Charles, came to us. Brother Clark A. Huntington told him all that had taken place and what we had to leave behind. He said it was too bad, but he was only one against so many; however, we should have our cattle, and he would see that the boys were taken care of and buried. He and his sons started to the Fort, and talked to the Indians. He then commenced driving the cattle out of the corral, and the Indians began to shoot them. One Indian cocked his gun at him. It snapped, but he instantly shot an arrow into him in the small part of his neck above the breast bones. Another said he would follow the "Mormons" and kill one. No sooner was this said than he was caught by the hair of his head, pulled off his horse and hit severely on the back of his head or ear, and left, the friendly Indian succeeding in driving away fifteen head of cattle, and sent them after us. When we arrived at the Spring, some fifteen miles distant, we halted to bate our horses. In a few minutes some Indians came along and delivered us eight cows. They kept the other seven head themselves, as they were wounded and bleeding, and after shooting three head down, they brought us a little of the meat. The Indians engaged in this affair were baptized on the 7th of September. At moonrise we saddled up and traveled some twelve miles and camped for the remainder of the night; good feed—kept up a good guard.

Tuesday, September 25.—At daybreak we saddled our animals and traveled some twenty-three miles, and camped on the west side of Green River about 2 o'clock p. m.; feed good. Three of the brethren, viz.: Wm. W. Sterrett, Clark A. Huntington and Richard W. James, were appointed to take the trail leading to Spanish Fork, thinking perhaps they would meet some of the brethren on their way from the Valley for the Elk Mountain mission, and if so, they would inform them of what had transpired. These three men lost their way, nearly starved, and had a most strenuous time reaching the settlements. Kept good guard all night.

Wednesday, Sept. 26.—Arose at daybreak, started with sun about one hour high. We nooned in a canyon, water brackish; resumed our journey after dinner and traveled till 10 o'clock p. m. and camped where we did on the morning of the 1st of June. Water found in holes in the rocks.

Thursday, Sept. 27.—Arose at daybreak, sun one half hour

high, and resumed our journey. Arrived at Huntington Creek, where we camped at dark.

Friday, Sept. 28.—About 10 o'clock a. m. we started. Camped at night in a canyon, near the foot of the Sanpete range of mountains.

Saturday, Sept. 29.—At daybreak we started up the canyon, thence traveled up the mountain. Camped in a canyon, near a creek.

Sunday, Sept. 30.—At daybreak we started up the mountain, traveled some eight or ten miles, stopped to bate our stock some two hours, then resumed our journey, and arrived in Manti, Sanpete County, between 4 and 5 o'clock p. m., all except John McEwan, who was left behind, driving his pony, which was tired. Some three miles from where we started in the morning, the trail was not plain to be seen. He happened to lose his way, got bewildered, left all he had except his gun, and traveled, eating nothing from Saturday night (the 29th) till Wednesday forenoon (the 3rd of October), between the hours of 10 and 11 o'clock a. m., when he was met by three of the brethren, viz.: Nathaniel Beach, John Lowry, Jr., both of Manti City, and Lyman A. Woods of Provo City, and two Indians belonging to Arrapene's band, who left Manti City on Tuesday night at half past ten o'clock in pursuit of him. They arrived back again at Manti on Thursday morning at half past 7 o'clock a. m.

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### BOOK REVIEW.

(These books are in the library of the Genealogical Society of Utah.)

*Ancestors and Descendants of Captain John James and Esther Denison*, of Preston, Conn. Compiled by Clara Paine Ohler, Lima, O. Cloth, 216 pages. Price \$2.25. Address the Compiler.

The first part of this book is an interesting account of the first Connecticut Pioneers, telling of their hardships and adventures. The genealogical history deals also with the families of Lay, Avery, Chesebrough, Tyler. There is a complete index. *The Starkies of New England and Allied Families*, compiled by Emily Wilder Leavitt, for Albert Crane. Cloth, 149 pages.

This is a beautiful book, well written and arranged. Besides the Starkey family some account is given of Lawrence, Waite, Balcom, Greaves-Graves, Capron, and Blackington lines.

*Paine Ancestry*. The Family of Robert Treat Paine, signer of the Declaration of Independence, including maternal lines. Compiled by Sarah Cushing Paine. Edited by Charles Henry Pope, Large, 333 pages; price \$5.00. Address, Robert Treat Paine, 16 State Street. Boston, Mass.

The first part of this fine book is devoted to the Paine Family, then the bulk of the volume is taken up with the maternal lines where we have such names as Snow, Hopkins, Thatcher, Winslow, Treat, Willard, Cushing, Cotton, Rossiter, Sharp, Cogswell, Jackson, Quincy, Gookin, Tracy, Savage, Hutchinson, Goodyear, Whitefield, Dodge, and many others. The descendants of Charles Cushing Paine are next given. There are many helpful diagrams and an index.

*A Genealogical History of the Hunsicker Family*, by Henry A. Hunsicker, assisted by Horace M. Hunsicker, 358 pages. Press of J. B. Lippincott Co., Philadelphia, 1911. Price express paid to any part of the United States, \$3.35. Address Horace M. Hunsicker, room 711 Fidelity M. L. Building, Philadelphia.

This fine volume might well form a companion to the family Bible on the table of every Hunsicker. It is a beautiful book, one that every one of that family should be proud of. The ancestor, Valentine Hunsicker was born in Canton Zurick, Switzerland in the year 1700. He came to America in 1717, settling in Pennsylvania. There is a brief account of the Dutch ancestry of Elizabeth Kolb, his wife, and an interesting account of the origin of the name "Hunsicker." Valentine Hunsicker's descendants to the seventh generation are then given. Forty-one full page illustrations add to the beauty of the book. There is a complete index.

*History of the Boyd Family* and records of their descendants, by William P. Boyd, Industry, N. Y. Cloth, 500 pages, price \$3.00 postpaid.

The first 250 pages of this fine book are devoted to the early history of the Boyd Family in Ireland and Scotland for 800 years, giving the trials and tribulations which beset them, including cuts of the old Dean Castle, Coat of Arms, besides other pictures pertaining to the old family of Boyd in their respective countries, valuable to any descendant of the Boyd family. This is followed by eight chapters of branches of the same family that came to America at an early day, namely, Boyds of Albany, Boyds of Kent, Boyds of Middletown, Boyds of New Windsor, Boyds of Salem, New York State, Boyds of Boston Mass., and Boyds of Northumberland, Pa., besides short sketches of many other Boyd families in America. There are some fine pictures and a complete index adds to the value of the book.

*John Price the Emigrant*, Jamestown Colony (Virginia) 1620, with some of his descendants. Compiled by Rev. Benjamin Luther Price, of Alexander, La., paper 62 pages; price \$1.00.

There is a lot of valuable information in this book, which the following chapter headings will show: Archæology, dealing with the name in Wales; John Price, the Emigrant, and some



account of the next three generations; Charles Price and his line; John Price of Kentucky and his line; James Price, and his line; Pugh Williamson Price and his line in Missouri; and miscellaneous.

*Col. Timothy Matlack, Patriot and Soldier*, by A. M. Slackhouse, Moorestown, N. J.; paper, 105 pages; price \$1.00.

This book contains some very interesting historical matter besides the genealogy of Timothy Matlack, born in 1695 and lived in Burlington, N. J. There is no index.

*Ancestors and Descendants of Nathan Burch, 1781-1855*, by Clayton I. Burch, Earlville, N. Y., 14 pages, price 25 cents.

The descent comes from Jeremiah Burch who lived in Stonington, Conn., before 1670.

*Descendants of Henry Kingman*. Some early generations of the Kingman family, by Bradford Kingman; paper 96 pages; price \$1.50. Address publishers, David Clapp and Son, 291 Congress Street, Boston, Mass.

Henry Kingman, the ancestor, was one of the passengers of the "Hull Party," which came from England and landed in Boston, in May, 1635. He settled near Boston in what later was known as Mill Creek. Six generations are given.

*Hess-Higbee Genealogy*. Compiled by Wm. Emerson Babcock, Mishawaka, Ind. Cloth, 175 pages, price \$2.60.

The genealogy proper begins with Wm. Hess, born about 1750 of German descent and a resident of Westmoreland Co., Pa. The Higbee line is from an old Dutch family of New York. The book is well indexed.

*Some Genealogical Notes of the Hollinshead Family*, by A. M. Stackhouse, Morrestown, N. J., 24 pages, price 50 cents.

There is some matter pertaining to the English Hollinshead, but most of the booklet is devoted to John and Grace, the emigrants, of Burlington, Co., N. J.

*The McCues of the Old Dominion*. Supplemented with charts of the Steele, Arbuckle and Cunningham families. Compiled by John N. McCue, Crystal City, Mo., 287 pages; price in cloth \$3.00 in paper, \$2.50. Address the compiler.

The McCues are of Scotch descent. John McCue, born about 1715-20 came to America landing on the banks of the Susquehanna river, Lanchester Co., Pa. Later he moved to Virginia. There is a mass of valuable material in the book, and a complete index.

*A History of the Wright Family*, who are descendants of Samuel Wright, 1722-1789, of Lenox, Mass., with lineage back to the Emigrant, Thomas Wright, 1640, of Wethersfield, Conn., and showing an unbroken line to Sir John Wright (died 1551), of Kelvedon Hall, Essex, England. By Wm. H. Wright and Gertrude Wright Ketcham.

This fine book includes a copy of the Wright Coat of Arms in colors, descriptions and photographs of the ancestral home in England, and of churches in the vicinity where some of the Wrights were buried. These were obtained by one of the editors when visiting the place in 1910. There are also copies of ancient wills, and sketches of the lives of many members of the family in different generations, covering a period of 400 years. Photographs of a number of these appear in the book.

The book is on the best paper, with fine cloth binding, gold lettering. The prices are \$3.00 bound in cloth, \$5.00 in Half Morocco, and \$7.00 in Full Morocco or Ooze Sheep. It is the result of eight years' careful research, and comprises 253 pages.

Sent on receipt of price, carriage collect, or if desired by mail add 25 cents to remittance to cover cost of mailing address, Mrs. Gertrude J. Wright Ketcham, 1673 Jackson Street, Denver, Colorado.

*Mark-Platt Ancestry*, Compiled by Eliza J. Lines, New Haven Conn. Published by request of Amasa A. Marks, Samuel Beach Conn. 1902. For sale by Dr. J. F. Lines, 105 Newhall St. New Haven, Conn. price \$2.00. The book contains 98 pages.

The contents of this well printed book may be learned from the following headings: Biographical sketches of A. A. Marks; Ancestral record of A. A. Marks; Colonial records; Memorial Bridge at Milford, Conn.; Historic places; Biographical sketches of Lucy A. Platt; Ancestral record of Lucy Ann Platt. There are eleven illustrations and a number of charts.

*The Van Bunschoten or Van Benschoten family in America*. A genealogy and brief history. By William Henry Van Benschoten, of West Park-on-the Hudson, New York, 1907.

If genealogy be dry reading, the preface to the book should make amends, if such be needed. The Foreword to Mr. Van Benschoten's makes interesting reading, as does also the further Early History. "In our American beginning was Theunis Eliaseu." His first appearance in American records is at Kingston, N. Y., in 1671. Later the name seems to have changed, according to a Dutch fashion, to the name of the town in Holland whence a family came. In this case it was Bunschoten, a small, one-timed-walled town on a tidal way of the Zuyder Zee. The book is a splendid one of 874 pages, tracing the lines of the ancestor down through many branches.

*Descendants of Richard Church*, of Plymouth, Mass., by John A. Church. 15 William St., New York City; cloth, 354 pages; price \$5.00.

Richard Church of Plymouth (1608—1668) was the American ancestor. His line is given to the ninth generation inclusive. The great mass of information contained in the book is well arranged so that any name or line may easily be followed, a valuable feature in any printed genealogy.

*Solomon Peirce Family Genealogy*, containing a record of his descendants, also an appendix containing the ancestry of Solomon Peirce and his wife Amity Fessenden, by Marietta Peirce Bailey, 1172 Massachusetts Ave., Arlington, Mass. Cloth, 181 pages; price \$2.12 postpaid.

Solomon Peirce was born in Lexington, Mass., June 15, 1742, the sixth child of Jonas and Abigail (Cornee) Peirce. He was a descendant of "John Pers," of Norwich, England, who settled in Watertown in 1637. Seven generations are given. There are four charts and a complete index.

*Genealogy of the Oldfather Family*, compiled by Rufus A. Longman, Wedgewood and Lowry Aves, Cincinnati, Ohio. Cloth 220 pages, price \$5.00.

"Oldfather" is a literal translation of the original German name "Altvater." One Friedrich Altvater came from Berlin, Germany with a company, about 1769, eventually settling in Pennsylvania. There are a large number of fine portraits and a complete index. A very praiseworthy and useful addition to the genealogy is a Post Office Directory of all Oldfather families.

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## GENEALOGICAL SOCIETY ACTIVITIES.

A series of lessons in genealogy and temple recording was given under the direction of Mrs. Susa Young Gates, in Logan, Utah, on August 25, 26, and 27. Sixty-four delegates from the wards of Cache stake were in attendance and received the instructions. Frederick A. Mitchell, the stake representative, as well as stake and ward authorities, took an active and helpful part in making the lessons a success. A genealogical bureau was also formed for the purpose of organizing and conducting classes in the wards of Cache stake. This bureau consists of Frederick A. Mitchell, Chairman; Frederick Scholes, Vice Chairman; Dagmar Mouritsen, Secretary and Treasurer; John E. Carlisle and Charles H. Aebischer, members.

Ward classes for the study of genealogy were organized during September last, in the St. George stake, Mrs. Gates and Mrs. Leah Snow of the Woman's Committee assisting.

A large and enthusiastic class has also been organized in the Salt Lake Stake. The first lesson, under the direction of Nephi Anderson, was given in the Sixteenth Ward hall, September 18th.

"Genealogical Sunday," September 21, was generally observed throughout the wards of the Church, in that the subject of salvation for the dead and genealogy received attention at the meetings on that day.























